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The Community Center

A News and Discussion Organ for All Who are Endeavoring
To Enrich Life Through Community Action

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CONTENTS

| | Page |
|----------------------------------------------------------------------------------------------------------------------------|------|
| The Problem of Community Organization, by Robert E. Park | 73 |
| The Ninth Recreation Congress | 73 |
| The Relationship between Local Community Life and Political Organization, by John Merriman Gaus | 74 |
| Practical Principles in Community Organ- ization, Reviewed by Edward M. Barrows | 75 |
| Canadian Community Buildings | 75 |
| Inter-Community Visits | 75 |
| Local Community Organizations—Their Weakness and Strength, by Roy Smith | 76 |
| Wallace | 76 |
| How a Neighborhood Can Improve Its Motion Picture Exhibitions—A symposium, by Orrin G. Cocks and Howard Turner Jones | 77 |
| Editorial, Service or Organization? By LeRoy E. Bowman | 78 |
| Labor Education in the Industrial Com- munity, by David Scott Hanchett | 79 |
| For the Community Worker's Bookshelf, by Marguerita P. Williams | 80 |

THE PROBLEM OF COMMUNITY ORGANIZATION

By Robert E. Park

President, National Community Center
Association

The problem of the community center is, as it seems to me, a detail of the larger problem of community organization. This is not a recent discovery, but recent experience has forced upon students and workers in this field a keener sense of its practical importance.

The organization of the community on the other hand,—at least in the most inclusive sense of that term,—is an intimate part of the life of every individual. The necessity of taking account of the social group as well as the individual in dealing with problems of poverty, vice, and crime has long been recognized. Psychiatrists, in attempting to deal with juvenile delinquency, for example, have frequently found that the real problem was the family rather than the child. The family, on the other hand, the most immediate environment of the individual, is but a cog in a wider social mechanism, which includes first, the neighborhood, and eventually, all the social institutions of the larger community.

The so-called "social treatment" of delinquency consists, for the most part, in teaching the individual and the family to make a proper use of existing social institutions, i. e., the church, the school, the playground, and the more specific special agencies that have come into existence to meet the problems of the individual member of the community.

The community, as thus conceived, exists to enable the individual to realize his wishes. He wants security, adventure, recognition, and affection, and the community in which he is not able to secure these is to that extent not merely an inefficient, but an unstable organization. Social unrest almost always has its origin in "balked disposition."

The final test of the efficiency of any community organization is, in fact, its

THE NINTH RECREATION CONGRESS

Atlantic City, October 9-12, 1922

The plans for this meeting now being shaped up in the offices of the Playground and Recreation Association of America promise a most successful occasion. At the last count acceptances had been received from delegates in thirty-three different cities and Canada. The Governor of Virginia has sent in a list of two hundred and two people whom he has asked to represent that state. The Recreation Commission of Paterson, New Jersey, have voted not only to send their Superintendent, Dr. L. R. Burnett, but also to attend themselves in a body at their own expense.

Recreation officials from far and near are coming. Among those who have definitely accepted are C. B. Raitt of Los Angeles and J. B. Nash of Oakland, California.

The program will include discussions by leaders from all over the country of those topics which are now uppermost in the minds of workers in the recreational field. Among those who are expected to speak at the evening meetings may be mentioned Arthur Pound, author of "The Iron Man," Lorado Taft, sculptor, Dr. J. H. Finley, E. C. Lindeman,

Joseph Lee, and Professor George P. Baker of Harvard University. For the Section meetings and other discussions, acceptances have been received from sixty-eight speakers. Among those better known may be mentioned the following: E. H. Arnold, Harold O. Berg, C. E. Brewer, C. Seymour Bullock, William Burdick, C. Willard Crampton, T. H. Fewlass, Eugene L. Fisk, Raymond Fuller, D. F. Garland, Lee Hanmer, Clarke Hetherington, Arthur Leland, Mr. and Mrs. Frank Marsh of Middletown, Ohio, Clarence A. Perry, Willard Small, T. J. Smergalski, and John Smith of Berea College, Kentucky.

The Congress will be housed in the Chalfonte-Haddon Hall Hotels. The Haddon Hall dining-room can accommodate one hundred and seventy-five delegates, while Vernon Hall, in which the large general meetings will be held, adjoins this hotel. Delegates will of course be able to secure accommodation in other hotels; but there will be many advantages in being under the same roof as the meetings. Those expecting to attend should arrange for their accommodations at once.

success in furthering the life of the individuals that compose it, and life does not consist in mere physical existence, but in the active realization of all the fundamental wishes. A wholesome individual is one who has not only food and shelter, but family life, friends, neighbors, a country, and a God. An unwholesome individual is one in which some of all these relationships are lacking. The individual must find in the community not only something to live with, but something to live for.

Looking at the matter from the point of view of the individual, it is fair to say that most social problems arise from the efforts of men and women to live in the community in which they find themselves, and to adapt themselves to the limitations which its institutions impose. In fact, between the mere physical organization of the community—its houses, industries, streets, telephones, printing presses, etc.—and the most secret wishes of the individual man there is an unbroken nexus of cause and effect.

Within the limits defined by the physical organization of the community on the one hand, and the inner life of the individual men and women on the other, are all the social institutions and all the social processes that constitute the organization and the life of the community.

Viewed in this context the community center movement turns out to be an attempt to reorganize society and eventually the State. As a matter of fact, so far as this movement is at once popular

and spontaneous, it is an effort to revive, under the conditions of modern life, the direct and spontaneous participation in community life characteristic of the American frontier village.

The difficulty is that, with the growth of greater cities, the sheer physical basis for this direct and democratic participation in the common life has been taken away.

In the city the homestead, which was the basis of family life in the village, has been displaced by the apartment house and eventually by the hotel. With the appearance of the apartment house, the old neighborly relations which were characteristic of the small town and the neighborhood itself, upon which our inherited political organization was based, have disappeared. It is very doubtful whether a man or woman who lives in a hotel can be a good citizen in the traditional sense of that word. Their relations to the local community, under these circumstances, are likely to be so transient and casual that local issues cease to interest them. But the hotel is but a more advanced and exclusive expression of the character of urban life than the apartment.

The changes that have taken place in the character of the home are typical of the changes that are going on in other areas of our social life.

The effect of city life has been to detach the individual man from his local habitat, to increase the general mobility

(Continued on page 80)

THE RELATIONSHIP BETWEEN LOCAL COMMUNITY LIFE AND POLITICAL ORGANIZATION*

By John Merriman Gaus

Associate Professor of Political Science, Amherst College

The history of the Greek and Medieval City-States shows how effective a stimulus may be given to some of the highest activities and emotions of mankind when the whole environment of each citizen comes within the first-hand range of his senses and memory. It is now only here and there, in villages outside the main stream of civilization, that men know the faces of their neighbors and see daily as part of one whole the fields and cottages in which they work and rest. Yet, even now, when a village is absorbed by a sprawling suburb or overwhelmed by the influx of a new industrial population, some of the older inhabitants feel that they are losing touch with the deeper realities of life.—Graham Wallace in "Human Nature in Politics," page 271.

An inquiry into the relationship between local community life and political organization is essentially a study in the relationship between politics and administration. By politics I mean the formation and formulation of a program or idea or ideal as a social policy. By administration I mean the application of that policy to specific situations. Both of these problems, that of the formulation of policy and of its administration, are only the shadowing in the field of political action of the larger issues:—Has our modern society any conception of itself as it wants to be, and can it direct its course to make that conception a reality?

Our society is composed of developing institutions, and it will help us to notice briefly how its local neighborhoods have come to be what they are.

First of all American society has been shaped by the frontier. Professor Turner, who has developed this thesis more thoroughly than anyone, remarks in "The Frontier in American History":—

Behind institutions, behind constitutional forms, lie the vital forces that call these organs into life and shape them to meet changing conditions. The peculiarity of American institutions is the fact that they have been compelled to adapt themselves to the changes of an expanding people—to the changes involved in crossing a continent, in winning a wilderness, and in developing at each area of this progress out of the primitive economic and political conditions of the frontier into the complexity of city life.

As a result, wherever and whenever the frontier influence has been potent our institutions have been adapted to a changing, expanding nation, of extreme individuality bred on the frontier, democratic in its equality of landholders, able to assimilate many types of people because of the great area of cheap lands, and with its local community life which expressed itself not so much in political as in extra-legal organizations—the log-rolling and corn-husking, religious and reform groups, vigilance committees, clubs, orders, and fraternities and economic groups.

But the old frontier is gone; and we are now confronted by the city wilderness. Says Turner, again in the same book:

The transformations through which the United States is passing in our own day are so profound, so far-reaching, that it is hardly an exaggeration to say that we are witnessing the birth of a new nation in America. . . . These changes have been long in preparation and are, in part, the result of world-wide forces of reorganization incident to the age of steam production and large-scale industry, and, in part, the result of the closing of the period of the colonization of the West.

The machine technique has built up our huge and sprawling cities with their revolutionary changes in living conditions of which the family life is an earnest. Yet our legal and political institutions, framed by frontier conditions, remain in use. This antagonism between the facts of living arrangements and the structure of political organization is only one of many such antagonisms; and the whole fabric of neighborhood life—its health, morals, religion, has been undermined by the change. It is significant, I think, that this change was noted and diagnosed in the East by Miss Addams and Mr. Woods in the very year in which the Director of the Census was noting the fact that the frontier line, previously appearing on census charts and maps, could no longer be plotted. The new frontier is the City Wilderness.

What have been the political implications of this national development? The very fact of coming to America marks the reaction of our people to the fixity of an older feudal tradition. We are "come-outers," adventurers; and each frontier has seen the adventurers cross the mountain ranges to new lands. The Boones, dissatisfied with the Pennsylvania valleys, went on to the dark and bloody ground of Kentucky. Sam Houston pushed on from Tennessee to Texas. With this migration came an equalitarian society, a democracy based on apparently limitless resources, easy for all to obtain; and with it too went an emphasis on the individual rather than his status, on his ability to hunt, to fell trees, to clear land and farm it, and to make things. With it too went the idea of the essential worth of the individual's opinions and beliefs in politics and religion, and his just claim to educational advantages from grammar school to, ultimately, the

graduate departments of great state universities.

United in sympathy and idea with this western influence was the Eastern laborer, with his potential threat of going West as a claim for a better living and wage in the East, a sympathy to be found in such groups as the Equal Rights party and Jacksonian Democracy, Lincoln Republicanism, and the labor and agrarian movements of more recent years. These developments culminated, however, in the two decades before the Civil War, and De Tocqueville, in his account, is impressed by them. What diverted or obstructed them from reaching final dominance in our national life?

Obviously, the Civil War itself focussed our energy upon destruction and hatred for a long period. Meanwhile immigration, and a changed immigration, came to our cities rather than the broad farm lands of the West. But it was chiefly the development of machine technique which created our huge cities with their apparent need of cheap unskilled labor, and the creation from these materials of powerful economic interests that now capture the political party machinery for maintaining and increasing the advantages of tariffs, low taxes, franchises, and monopoly rights as well as lesser yet grosser favors. In the course of this amazingly rapid development our normal neighborhood life was completely submerged in many places, not alone by the fact of immigration, the development of the factory system, the breakdown of any real political representation, or lack of leadership, but by a combination of all of these. The settlements have interpreted these situations in such studies as "Twenty Years at Hull House," "The City Wilderness," "Americans in Process," and "The City Workers' World."

What attack has been made upon this situation where institutions developed by an earlier simpler society are perverted by a complex, elaborate one? First, the last thirty years have seen very great progress in improvement of instruments of social policy—administrative technique. Public health, education, public works, employment management, recreation, in all these fields we have devised or are devising better tools. Second, finding that the party has been unwisely used and that the source of its power has largely been in the prostitution of neighborhood feelings, we have tried to overcome its abuses by centralizing government in cities and states. This tendency is illustrated by the growth of commission government and of state regulation of schools, health, franchises, civil service, and employment regulation. Third, a directly opposite movement has aimed at re-establishing neighborhood consciousness and sentiment with the slogan that "Tammany leads the way." This movement has been expressed through the neighborhood settlement, school center, and neighborhood association. It has had success in developing more adequate local services, in interpreting typical urban sections to more favored classes, but it does not as yet express fully the point of view of city neighborhoods, particularly of the men there. The difficulties confronting any thorough neighborhood program are admirably presented by Mr. R. D. McKenzie in a series of articles entitled "The Neighborhood; A Study of Local Life in the City of Columbus, Ohio," published in the American Journal of Sociology from September, 1921, to May, 1922. Mr. McKenzie concludes that the extreme mobility of urban life today prevents any important neighborhood life. "It is all a phase of the dynamic economic and social order in which we are now living. With the change undoubtedly we lose some of the values which went with solidarity but, on the other hand, we gain much through the very looseness of the present social structure. Perhaps some of the neighborhood values may be restored by intelligent organization, but there seems to be little ground for belief that the dreams of the more extreme neighborhood promoters will ever be realized." Mr. John Daniels, in his study "America Via the Neighborhood," is more optimistic regarding the force of neighborhood life, but very critical of the agencies such as settlements and community centers which have consciously attempted to re-create it. His chief indictment is that they are essentially undemocratic in their attitude toward indigenous movements and interests, and that in their programs the men of the local community find few interests. The men have turned rather to the trade union or the consumers' or producers' co-operative society (such as the Dairymen's League), and we are here reproducing our earlier tendency to express ourselves through extra-legal organizations.

National Conference of Social Work.

* An address delivered June 27, 1922, at Providence, R. I. before the

Yet with all these movements we realize that very little is accomplished. What is it that is lacking? It is not so much the improvement of political devices, although our governments should be simpler, with responsibility and power more clearly located. Nor can the development of representative government in production fully satisfy, although it is necessary preliminary to any wholesome status for the average man. It is rather in the field of formulating ideals of social policy that we are weak. I find a useful suggestion here in the problem of the liberal college. President Meiklejohn of Amherst has stated this in his book "The Liberal College." Society, he says, performs three functions — making, distributing and using things. The first of these we have succeeded in preparing for relatively well through our scientific and technical institutions. The second of these we have solved less well as the controversy over our legal system and our institutions of property, salaries and wages suggests. But it is the third function that we least well prepare for, and the liberal college must, therefore, set itself to the problem of appraising values of things and institutions.

Just so with our social arrangements. We are on the way toward better instruments of doing: we must devise more adequate ways of distributing as a basis of a wholesome national life; but we very little think about the kind of life we want, the kind of society we want, the development of critical minds. We accept our parties, our idea of national isolation, the electoral system, as final because we have not attempted in any real sense to ask if they are a part of the social scheme we want to work toward. It is the job of the community to set its machines, its economic groups, its professions to work, not to be submerged planlessly by them.

How may this be done? I venture to make a suggestion from our experience at Amherst. We have been for the last two years conducting classes in economics and politics in collaboration with the Central Labor Unions of Holyoke and Springfield. It is probable that this will be extended next year to include classes in literature. The work is of a college standard, the classes open to all adults who are willing to do the work, and are conducted by discussion method. We are to develop this further next year by organizing classes for alumni, consisting of reading and study groups through the year with annual round table sessions at the College. The work of the World Association for Adult Education, whose representative, Mr. Mansbridge, was in this country last winter, is another expression of this same interest. A possible step, therefore, towards developing a formulation of neighborhood consciousness and of social policy, so that the average man will be oriented to the society he lives in, may be found by a greater use of the local school or settlement in this way. Working with and through the neighborhood associations which have sprung up in so many American cities, such groups may form a natural training school system for local leaders. It is probable that the results will disprove the comparison so frequently drawn between the "organizing classes" and the "hand workers" and abilities hitherto only at the service of special interests, such as party organizations and labor unions, may also be drawn into the service of the whole neighborhood, while new and untapped sources of human thought and power will be recruited for the purposes of the community.

As men and women achieve a more established status in our economic scheme we may hope for some greater stability in our urban life. But we may anticipate this by a wiser planning of the physical structure of the city. Areas which are natural geographic units, or bounded by relatively fixed barriers such as railroad yards, main thoroughfares and the like, should be recognized as the essential unit of city life. These units should be studied with the aim of protecting their best interests by zoning laws and better physical planning for public works services. Once this conception of the city as a federation of established natural neighborhoods is assumed, the provision for dignified centers for each, with school, recreation, library, health, police and other administrative services represented at the center, as suggested by earlier writers on municipal government such as Wilcox and Goodnow, enable the residents to better visualize their corporate life. This arrangement for the discussion of policy and ideas by the members of the neighborhood, with the possibility of an immediate surveillance over the administration of those policies as represented in the local community may serve to reinvigorate our local party life, and is a minimum program for reestablishing a normal healthy relation between local community life and political organization.

PRACTICAL PRINCIPLES IN COMMUNITY ORGANIZATION

Reviewed by Edward M. Barrows
Laura Spelman Rockefeller Memorial

One of the latest books in the Century Social Science Series, which is being developed under the editorship of Professor Edward A. Ross, is Miss B. A. McClenahan's "Organizing the Community" (pp. 260; price \$1.75). Any community can take the plan which the author outlines, and organize its social agencies as by a chart. Step by step she shows the way, beginning with a general discussion for the need of community organization and the social factors to be heeded therein, through a very suggestive and practical consideration of the community survey from all its angles, to an easily grasped description of the different types of community organization adapted to almost any condition which the social worker in a smaller community will meet. She describes the pitfalls of such organization and the methods of extraction therefrom; she has sound formulas for meeting the baffling problems of cooperation among agencies commonly alien, which she has evidently tested from her own wide experience.

Avowedly written "with the hope that it will interest college students, men and women, in the fascinating study of community organization," the book has many features to recommend it to classroom and to reference use. Each chapter deals with one phase of the subject in entirety; the whole book is a complete system for organizing social agencies. An appendix contains much practical material on social surveys with first-hand descriptions of the rural survey and American Red Cross. The book closes with a suggestive bibliography on community organization.

As a presentation of a system for applying organized social work to a community's needs, then, "Organizing the Community" has a very definite value. If one wants this type of community work, then this is the plan for community work one wants. The true student of human democracy, however, will feel that the book which can throw revealing light upon the problems of self-expression through community organization, is yet to be written.

CANADIAN COMMUNITY BUILDINGS

The Government gives assistance towards the erection of Community Halls and Athletic Fields in the form of a grant of twenty-five per cent of the cost up to a maximum of a \$2,000 grant. The plans and specifications and location of the proposed hall have to receive the approval of the Department of Agriculture before the building is started. The property must be deeded to the Municipal Council, which is the one permanent organization. The Council, however, does not manage and control the hall, but appoints a Board for this purpose, consisting of the representatives from the various organizations in the community; and it is the Board which has complete control of the management and regulation of the Community Hall. The Department of Agriculture in no way interferes with the management except when requested either by the Board or some organization or individual in the community. The full text of the Act and the regulations thereunder may be obtained from the Department of Agriculture, Parliament Buildings, Toronto.

To date grants have been paid to seventeen halls, and there are in course of erection some twenty-five halls, while numerous other municipalities are preparing to equip themselves with a publicly owned community center.—Social Welfare.

INTER-COMMUNITY VISITS

Greeley and Boulder, two Colorado towns of about eleven thousand population, do not believe in remaining strangers. One day last May a group of Boulder citizens went by auto to Greeley, where they were entertained at luncheon. Then followed ten-minute reports on distinctive features of local business, health education, and public welfare work, and the plans for improving the parks and streets of the city which were under way. After these addresses, the visitors were taken for a trip through the town in which were shown the leading institutions and industries.

The following day the representatives from Greeley visited Boulder, where they were treated to a similar program. An attractive leaflet, giving comparative statistics regarding salient points of interest in both towns, was distributed among the visitors.

LOCAL COMMUNITY ORGANIZATIONS—THEIR WEAKNESS AND STRENGTH

An Address by Roy Smith Wallace

Reported by Clarence A. Perry

This paper was presented by Mr. Wallace on June 23, 1922, before the National Conference of Social Work at Providence, R. I. It is such an able discussion that it is to be regretted there is not space to report it in full. Here however is the gist of it. Mr. Wallace first divides community organizations into two classes.

For the sake of brevity I shall be using the terms interest agency and geographic agency fairly frequently. You will understand that by an interest agency I mean an organization which has as its purpose some such general community value as health or recreation or education or charitable administration, such organizations as tuberculosis associations, visiting nurses, child placing agencies and playground associations; and by geographic agencies I mean neighborhood agencies of this character, whose programs while inclusive of such things as health, education and recreation, aim primarily at including within the scope of the organization and in the service of various interests as large a proportion as possible of the total population of a given district or community.

In general Mr. Wallace thinks of the interest agencies as broad national or city-wide organizations carrying on activities in the smaller localities which are the habitats of the geographic agencies. With these distinctions in mind he states the problem.

Our weakness in local organization consists in the divergence between efficiency toward the carrying out of the objectives of the interest agency such as a given health, educational or recreational program, and a democratic participation in and control of that program within a local district. Within a given neighborhood or small community there are commonly too few people who share enthusiastically in the special purpose of the interest agency, too few people who have the money to support it, too few with large vision, too few with a recognition of the need of trained leadership, so that just as a matter of fact the local, nearly, general, widespread, democratic participation in and control of policy and activities of the various interest agencies has not occurred within the neighborhoods and the smaller communities. Parenthetically this seems to me to be the essence of the rural problem, so called.

It is essential for the success of a special interest organization that there shall be trained leadership. A charity organization society cannot succeed without a skillful case worker, a recreation program cannot successfully be maintained without skilled recreational leadership, an anti-tuberculosis campaign cannot be successfully maintained without a trained worker. A general neighborhood organization cannot persist and serve the community without skillful leadership. And this skilled leadership seems to be exactly the one thing which local organizations in neighborhoods and smaller communities will not pay for.

But, Mr. Wallace points out, the national or city-wide agencies see the need of local adaptations.

The interest agencies have in my observation increasingly been glad to recognize the desirability of democratic and local control and participation. The charity organization societies in case work, for example, have constantly recognized the value of self-direction in the case of an individual family and have been wisely willing not to attempt to set up actually superior plans for a family that was somehow getting along without them, not with complete success, but nevertheless paddling its own canoe. They have constantly set up district case committees and made determined effort to see to it that on these case committees should sit men and women who live and work in the district, so that the district committee could have a real comprehension of the local needs and standards, so that an easy and happy approach to the problems of the families in the district could more readily be made, and that public opinion in the district could democratically participate in and back up whatever plans were made for given dependent families.

He would be a rash observer however in my opinion who would say that these district case committees have been in any real sense democratically representative of the district in which

they are operating. They have increasingly consisted of up-town specialists, doctors, ministers, lawyers, nurses, psychiatrists and representatives of other charitable agencies who have expressed their expert opinions, assisted in the formation of expert plans and so have maintained the standard of case work above the standard of the geographic democracy of the district. In practically the same way health organizations have conscientiously labored for decentralized health administration, local health centers, local advisory committees; educational organizations have organized Parent-Teachers Associations around each local school; settlements have established self-government organization and self-governing clubs; but in all of these cases with of course here and there an occasional exception of the kind that proves the rule, the leadership and the ultimate control have been outside the district.

There are of course a number of kinds of things which genuine local democracy can vigorously and successfully do. Where large and easily understood issues are at stake or where definite, specific concrete results are to be achieved, local democracy seems to function with accuracy and with vigor. If a swimming pool is to be built, money and service can frequently be democratically secured. When the question is up where a new school building shall be located, vigorous neighborhood action can be aroused. Even trained leadership for so specific a thing as teaching the children how to swim or training the members of the orchestra for the production of a concert can be locally and democratically secured. But in general the trained, permanent, continuing leadership which is the essential of a successful local organization is almost impossible to secure within the small local community. It is easier to finance on the democratic basis the swimming pool than the leader, the local hospital than the health research program, the Christmas basket than the case worker.

What I have been trying all this time to say is that certain of the objectives held up by various leaders among those who are trying to work for the improvement of our communities are, if not mutually exclusive, at least widely divergent, and that both types of objectives are valid and worthy. There are those of us who wish that all local organizations be definitely democratic in the geographic sense and that local participation and local control be widespread and general, that financial support be democratically secured from the participants and beneficiaries in the given activities and that programs be democratically determined. There are on the other hand those who seek through trained skillful leadership, and operating on a basis of high standards, to put over through organization a health program or an educational program or a recreational program. These aims, though valid, are diverse and apparently all too frequently are antagonistic.

That gives us the antithesis. It is because the worthwhile objectives possessed by both of these tendencies are not more clearly and widely understood that our progress is so slow.

I occasionally catch a phrase in the writings of those who are interested in democratic organization which indicates an impatience with those who have technical standards and objectives, as for instance in Rainwater's excellent pamphlet on Community Organization in which he says, "The process by which the neighborhood is to be reconstructed is community organization, the name is community association, the place of meeting is the community center and the forms of expression are the community forum and the community council." This seems to me altogether too rigid. Many a neighborhood has been reconstructed through forces other than community organization. Many a neighborhood has found its means of expression for certain phases of its life in forms outside the community forum or the community council, valuable as these forms are. And on the other hand we sometimes find expressions of petulance and disagreement, uttered by those interested in the more technical objectives with the so-called wastefulness of organization, with the so-called inefficiency, with the vagueness of objective of those who are sincerely striving to bring about neighborhood redemption through widespread democratic geographic organization. It seems to me we should all recognize the validity of both types of objectives and that those who are interested in democratic organization and the development of programs out of the aroused desires of the people themselves should welcome the definite advance made through those organizations which exist to serve

the special interests, and that on the other hand those interested in the technical programs should gladly make every possible endeavor to secure the most widespread possible participation in and control of their geographic organizations.

The problem then before social workers is the fundamental problem of democracy — the problem of relating the expert to the masses.

As President Lowell has said, "If democracy is to be conducted with the efficiency needed in a complex modern society it must overcome its prejudices against permanent expert officers." Here we can all as workers in local organizations make our great contribution not only to our community in our own special field but to our political government and its efficient management as well. Those who are interested in geographic democratic organization, those who serve the interest agencies, both need to recognize the facts of the situation and the problems involved. Both types of effort are needed; both types serve human progress; both have their strength and their weaknesses. Furthermore, the work of each type serves also the purpose of the other. Democracy cannot operate in a vacuum. We cannot democratically organize around nothing. We must have tasks and these tasks require skill and skill will be supplied only by groups organized, in sufficiently large population units, to serve valid special interests. These must themselves be democratically organized, open to all who share in the common interest and must always and increasingly seek the democratic method of application of their special knowledge. Technical experts even with "imposed programs" give definite objective results that represent improvement within the special field and that also serve as demonstrations and teaching matter in the educational process necessary for a functioning democracy. And democratic organization, participation and control make for an understanding, and a public opinion, that constitute for the expert a greater ease of approach and of application for his specialized ability and program. Democratic organization makes the specialized program readier and easier of application; specialized technical service makes the democratic organization and process more definitely resultful in human service. So we can all work, democrats and technical experts alike, through local organization for local technical progress and local democracy, all interacting to advance the vital interests of human life and organized civilization.

The nine school centers in Harrisburg, Pennsylvania, had, during the season 1921-1922 at recreational occasions only, a total attendance of 31,872. The five school auditoriums were used 218 times for other than school purposes and outside of class hours. A conservative estimate based partly on reports shows that about 61,500 person attended these various occasions. Clarence E. Zorger, the supervisor of extension activities, therefore concludes that "It seems to be uneconomical to build any school structure which cannot be used after class hours by the community which pays for it."

The school community centers have shown a remarkable development since their origin only three years ago. Various activities are gradually being introduced into the recreational features of the centers so that the needs of the whole community will be met.

The Booker T. Washington Community Center in Louisville, Ky., runs a Sunday School. From four to five hundred persons, of all ages and from every walk in life, representing all of the denominations, meet at three o'clock every Sunday afternoon for Bible study. From a small beginning as an effort to help the newsboys, who by reason of the demands of their work were prevented from church attendance, the "Center Sunday School" has grown to be one of the largest and "livest" Sunday schools in the state.

HOW A NEIGHBORHOOD CAN IMPROVE ITS MOTION PICTURE EXHIBITIONS*

A Symposium

By Orrin G. Cocks

Secretary, National Committee for Better Films

Many of us have desired those who make motion pictures to modify them in a variety of ways; we want less melodrama; we want more variety; we want more mentality; we want more translations from history and literature; we want—many things; but we seldom appreciate the absolute necessity of public support for pictures which contain these elements. Some excellent film dramas with historic, literary, ethical, artistic and intellectual elements have had only a moderate success when they should have rivaled the best sellers of literature in publicity.

The fact of the matter is, that these pictures come to our neighborhood theatres and depart before many of us know that they are worth while. No system has been worked out which has been accepted by the public generally, which calls attention to the presence of such entertainments before they arrive in our neighborhoods.

Some plan needs to be adopted generally throughout the United States which will clearly express to the theatre owner and those who furnish regularly motion picture programs to him, a well defined outline of community wishes. This plan must be of such character as will bring to his theatre a sufficient attendance to make it commercially possible for him to continue in business. The only one which has yet been evolved is "The Better Film Movement." It is essentially a plan which calls upon the community or the neighborhood as a unit. It suggests that intelligent representatives be chosen who shall co-operate with the exhibitor both in the selections of his program and in the building up of regular attendance. It counts upon the support of the families and also recognizes the necessity of special entertainments for young people. However, it regards the demands of the school as primary and counts upon the parents to do their share in limiting the attendance of boys and girls to times which are satisfactory to the majority of the neighborhood. It also recognizes the necessity of one or more national sources of disinterested and correct information about the effects of individual film dramas and comedies. It recognizes also the willingness of the motion picture exhibitor as a permanent member of each community to satisfy the desires of his neighbors and patrons.

Advance Publicity for Local Programs

Finally, the plan includes some regular information in advance through the newspapers regarding pictures soon to be shown in the neighborhood theatres. In many places this has begun in the form of "Photoplay Guides," published weekly or monthly, giving short and fair comments on individual pictures. To put this plan in operation does not require new and expensive films. It is possible with care and accuracy to both obtain and give information regarding pictures whether they are a day or a year old, whether they cost two hundred dollars or ten dollars a night.

An Outlet for Community Wishes

There is no question whatever but that every community and every neighborhood has the right to have exhibited those motion pictures which they want. It is equally obvious that there must be some real community opinion expressed by representatives to make a permanent modification in the present system of accepting motion pictures for community entertainment. Current irritation of individuals must give way to clearly expressed co-operative community demand.

Because of the rapid circulation of motion pictures from the larger cities or exchange centers, it is impossible for such neighborhood committees to review pictures in advance. This has been attempted and has failed. The exhibitor has already booked his pictures and stands a financial loss whenever one is rejected. The only other alternative at present feasible is that of relying on some national agency which reviews pictures and selects them far in advance of their circulation. When audiences warrant it, the exhibitor is able to arrange his bookings so that for part or all of the time he can obtain those motion picture programs which meet the demands of his community.

This Better Films Movement has appealed to many communities throughout the United States and has been in operation long enough so that it has passed beyond the experimental stage. Several facts are to be noted:—Parents take a more intelligent interest in this popular and alluring form of entertainment; exhibitors find that they are supplying their communities with what they want; a larger proportion of the community accepts the motion picture wholeheartedly and without reservation. Again, the community is assisted in the process of the refining of this form of amusement, and finally the producers of motion pictures are learning more accurately the place of the motion picture as the family entertainment and are modifying their product to satisfy the wholesome family demand.

* Excerpts from addresses delivered at the National Conference for Social Work, June 28, 1922, Providence, R. I.

By Howard Turner Jones

Public Relations Representative, Southern Enterprises, Inc.

There can be no constructive discussion of this question unless three fundamental facts are recognized at the outset: (1) The motion picture theatre is essentially a commercial venture and is dependent upon patronage for its existence. (2) The theatre's first function is to entertain, and its second to inform. (3) The theatre's patron is seeking entertainment, relaxation, diversion, amusement, and is a casual seeker at that. He is not seeking education.

Among exhibitors of some ten eastern states I have found a steadily widening recognition of the fact that they, as local representatives of the industry, must join hands with the progressive and constructive elements of each community in order to create a demand for better films, if they are to establish their business upon a stable foundation.

"Barnum" Showman Discarded

Throughout the six southeastern states I could name some thirty or forty graduates of the Universities of Georgia, Alabama, Virginia, Vanderbilt, Auburn, South Carolina and Georgia-Tech, now serving as managers of theatres. An equal number recruited from responsible positions in the business world have seen the opportunity afforded by the motion picture and are serving their apprenticeship in the theatres. These men offer superb promise for the future because they have been trained with an attitude towards life different from that of the "Barnum-Showman"—they recognize the interdependencies and obligations of community and state citizenship and are applying these principles to the operation of theatres.

I dare say that the three most important questions in regard to motion pictures in the mind of any community are: suitable pictures for little children; accurate information about pictures prior to exhibition so that the public can choose the best pictures; and some means of securing more of the better pictures.

Canvasses conducted by various agencies interested in these problems, such as the Indiana Indorsers of Photoplays, the Cleveland Cinema Club, the Atlanta Better Films Committee and the city officials of Cincinnati and Boston, have fairly well established the fact that approximately thirteen per cent of the motion picture theatre audiences of this country are under the age of fifteen years. The National Committee for Better Films of New York, reviewing ninety-eight per cent of the product of the United States, states that twenty-eight per cent of the pictures produced in 1921 were well adapted to these little ones. Then our first problem resolves itself into one of bringing twenty-eight per cent of the pictures produced before thirteen per cent of theatre audiences, which means a selected performance especially for boys and girls.

Forty Cities Institute Matinees

Such selected performances have been instituted in some thirty or forty of the leading southern cities, where they are proving highly successful from the children's standpoint.

You will readily recall a number of pictures beneficial to adults which would be wholly suited to children. You will also realize that it is impossible to standardize an adult amusement so that it will be suitable for children. For these reasons the selected performance is nearer to a solution than anything that has been offered as yet.

Must Not "Take a Chance"

All of us have heard people say that they have to "take a chance" in attending a theatre, since there is no reliable method of ascertaining the character of the attraction offered prior to buying a ticket. More than a year ago a small group in Atlanta, Georgia, persuaded one of the local papers to conduct a Photoplay Guide, printed from the Selected Lists of the National Committee. These lists, and in turn the Guides, carry the current releases of the month with a word concerning the type of the picture and its suitability from the standpoint of juvenile, adolescent, adult and family group. A great deal of publicity has been given these Guides with the idea that a parent may clip them from the paper and, by reference, supervise a child's cinema entertainment as would be the case with associates or reading. This principle applies equally well to adult entertainment.

Today, the Photoplay Guide has been adopted in San Francisco, in Toledo, and in Billings, Mont., as well as in some ten southern cities. Such organizations as the Indiana Indorsers of Photoplays, the Cleveland Cinema Club and six hundred and twenty-five Better Films Committees throughout the United States, have proven that a picture of exceptional merit, but lacking in popular appeal, may be rendered theatrically successful when publicly indorsed by such organizations.

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EDITORIAL

SERVICE OR ORGANIZATION?

The books by Joseph K. Hart, E. C. Lindeman, and Miss B. A. McClenahan on "Community Organization," "The Community," and "Organizing the Community" bring up the question that has been discussed considerably in some training schools, namely: how far is service to and for a given community a basis of organization of that community to help itself with the particular service in question. Is community organization social service; or is it possible the converse is true? To some, community organization is one method of accomplishing social service, providing needed opportunities for those in the community who otherwise would lack some recreational health, cultural civic, or educational facility, and a means of establishing approved standards in these matters.

Miss McClenahan seems to hold to this idea; for her work is devoted primarily to considerations of social service. Dr. George B. Mangold in the Foreword says: "Community organization represents a new development in social work—the only right way is to take the community into the confidence of the worker."

The question concerns more than mere terminology. It involves questions of method, approach, and perhaps even of immediate object of the worker. In the sentence quoted above, the primary object apparently is the work to be accomplished; the worker conceives his aims and purposes and then takes the community into his confidence to accomplish those aims. Community organization according to this view is a method of effecting changes in a given territory,

changes that are not brought into question, but accepted as desirable. The method chosen by proponents of this doctrine is the most workable democratic one because by securing the interest and effort of a large number of people the community is educated to the need of the desired change and the change is more thorough-going when it comes.

On the other hand there are enthusiasts who hold that the prime purpose of community organization is just what the words imply—organization, the getting together of individuals in the community to fight or co-operate or to do the one for a time and lead to the other. To these people the essential desideratum is to create relationships and to start the processes of social development; where that development may lead is a secondary consideration. These people are apt to call themselves democrats, the organizers spoken of before are apt to be called by them reformers or up-lifters.

The viewpoints of the other authors are somewhat different.

Lindeman says: "The essential problem of community organization is to furnish a working relationship between the Democratic Process and Specialism," and: "The specialist, as an individual or as a representative of an institution, can achieve more rapidly in an autocratic environment in which specialism is recognized scientifically." What the "democratic process" is and how it differs from "specialism" we can without very much violence to Professor Lindeman's assumptions, describe as follows: the democratic process is that development of relationships among all the members of a community in meeting their common problems; specialism is the development of standards by few devoting themselves to one subject. The second process is one of narrowing the focus of thought and isolating the subject from affairs of other kinds in order to get further in the matter in a given period of time.

Miss McClenahan has assumed the same purpose as Lindeman in organizing communities to bring together the inclusive community and its specialized part. It seems she is thinking of community organization with specialism, or the standards of specialism, as the purpose of organization. The application of standards of specialism to communities has been called social economics. There is the other approach, which starts with the inclusiveness of the community, its complexes of interrelationships, and through a slow give and take works toward standards in many subjects. The study of developing complex of inter-related parts that we call "community" (in Spencerian terms, a moving equilibrium) has been called sociology or social service.

Among the practical considerations by which the worker may profit in a discussion of the two assumptions is the thought that specialism may be right in the sense that it is scientific; but that to make it workable and appreciated throughout any community it needs to be connected with or brought in through the inclusive, neighborhood, "human" point of view. Sometimes in matters of social import the approach from the general or community angle is the most effective.

In a settlement a trained worker was

appealed to by one of her trusted leaders to get his father out of the police jail, where he had been put because of drunkenness. The "unsocialized" captain listened to reasons of a perfectly plausible sort offered by the settlement worker, need of the family for his earnings, desirability of restoring self-respect, normal health, and many other reasons of "family rehabilitation." The captain's was an unheeding ear; but the ward heeler happened in, spoke of the party and church fidelity of the sinner and when he was released gave him a bracer and sent him home to "sober up and be good to the woman."

The social worker tells how she related to her colleagues the part the ward heeler played and heard him denounced as a self-seeking exploiter using "pull" in order to show apparent kindness to a man on whom he could rely for political support. The lad who had appealed on behalf of his father, a young man just turned of voting age, regarded the district leader as a representative of social forces that by "all the rights" should have been set in motion for his father. He, although anxious to be helped by the social worker, clearly showed that he regarded the service of the political leader as "coming to" his parent because he was "regular" and (although he did not state it so) because he was an integral related part of the groups that made up the community. It seems that the drinker and his son were quite in sympathy with the ideals of the community. A change in the habitual attitudes of persons like them would be difficult to effect by reference to the authority of standards arrived at by specialists. Here in these men there had been accomplished what one of our authors think desirable.

To quote Hart (p. 61): "If the individual is really to become a full member of the community he must become something of a community within himself. He must have the habits and customs of the community and something of its truest emotions, its hopes and fears, its loves and hates, its wider interests, and its lasting responsibilities,—the community itself will live and be secure in him; in his habits the guarantee of its continuity and stability, in his innovating impulses the guarantee of its vital criticism, and in his growing intelligence the guarantee of its continuous reconstruction."

The habits and customs of the community are exactly what the social worker often times is trying to break up and reform. Hence if we agree with Hart that the purpose of community organization is to identify the individual with the community's attitudes and aspirations, and further that in the individual member of a community reside the innovating impulses that lead toward reconstruction, we build for ourselves a concept different from that of social service as we usually think of it. With Hart the community and the individual in their relations to each other are the primary considerations; the standards are secondary.

It is a question whether or not social service is an effective first step in fostering the establishment of community habits, hopes, and fears within the consciousness of the individual. Hart proposes as a beginning toward community organization that small discussion circles be formed to plan things through and to create workable relations between groups, later the program thus planned would be translated into action. That seems to be a little organization first, then a little mutual service. Lindeman stresses the need of making a helpful connection with specialism and neighborhood groups. Miss McClenahan assumes that the standards of social service will be part of the equipment of the organizer.

It has been said that the best service to a community involves the maximum organization of persons and resources within the community and the minimum of necessary aid or imposition of standards. That obviously depends on how vital it may be to uphold standards. In an epidemic autocratic, paternalistic aid might be deemed quite desirable. The most effective community organization may be that which is carried on as service by the organizer to the community in its organizing efforts.

LEROY E. BOWMAN

LABOR EDUCATION IN THE INDUSTRIAL COMMUNITY

By David Scott Hanchett

(Editorial Note.—This thoughtful paper was read June 29, 1922, at Providence, R. I. in the community section of the National Conference of Social Work. We regret that we can print here only about half of the address and we recommend that readers interested in this subject have recourse to the complete paper when it appears in the Proceedings of the National Conference.)

The conviction that the greatest present need in the labor movement is education is regarded in some radical quarters as a product of middle-class prejudice. A Syndicalist writer quoted by Bertrand Russell states that "middle-class people, even when they become Socialists, cannot get rid of the idea that the working class is their 'inferior,' that the workers need to be 'educated,' drilled, disciplined and generally nursed for a very long time before they will be able to walk by themselves. The very reverse is actually the truth." Is this British Syndicalist correct in stating that it is the middle and not the working class which recognizes the need for labor education? The facts seem to show that in England at least there is just now a remarkable intellectual revival involving all classes.

But there are those who doubt whether our own position is so favorable, regardless of the superior opportunities for education which our people have enjoyed. When one reflects on the results of the Army tests which indicated that approximately one-quarter of the adult population is unable to read a newspaper printed in English or to write an intelligent letter, and that forty-seven per cent of the white men in the draft were handicapped by a distressingly low mental age, he will realize that there is reason for misgiving on this side of the water too.

Is Labor Interested in Education?

Are we to believe that the workers themselves are to any considerable extent aware of or desirous of remedying this situation? In an effort to answer this question, it will be worth while to consider what the trade unions have of late been doing for their own people. Prior to 1918 there was nothing that could fairly be called a movement for labor education in this country, for only four experimental undertakings are known to have been under way. But with the close of the war there began a development which has now reached surprising proportions. A year ago it was possible to secure replies from twenty-six different enterprises to which questionnaires had been sent, and the total enrolment of students then approximated 9,670. This spring at least sixty-one separate undertakings were being conducted.

It is impossible in this paper to do more than to summarize the activities of these new ventures in adult education. For more detailed data reference should be made to Mr. Arthur Gleason's illuminating booklet on "Workers' Education," issued by the Bureau of Industrial Research, and to the literature of the Workers' Education Bureau. Suffice it to say that courses in a variety of subjects are now offered under trade union auspices in more than thirty-five "colleges" opened in large industrial centers from coast to coast, popular lectures are provided at union meetings and elsewhere by a considerable number of labor organizations, at least two large unions and one state federation of labor have undertaken education on an extensive scale, two resident schools have been established for the specific purpose of training leaders for the labor movement, two colleges (Amherst and Bryn Mawr) are offering special courses for workers, and finally, a national Workers' Education Bureau has been established, with headquarters in New York, with a view to co-ordinating the work of the various agencies and stimulating the growth of the educational movement.

This Bureau has already held two successful national conferences which were participated in by prominent labor people, including Mr. Samuel Gompers; assisted in the establishment of a number of new ventures; and published two inexpensive, useful little textbooks as the beginning of a series to be known as the "Workers' Bookshelf." One of the signal achievements of the Bureau is the enlistment of support, financial and otherwise, from the American Federation of Labor as well as from the more radical unions. While left and right wing supporters are not in agreement on all points, both are convinced of the necessity for promoting adult education under labor auspices. With the certainty of a growing degree of co-operation between the unions and the Bureau which is their instrument, it is believed by the latter's Secretary, Mr. Spencer Miller, Jr., that "a nationwide service to the labor movement" may now be facilitated.

While it would be possible to tell many stories of the almost spontaneous awakening in different sections of the land of a surprising degree of interest in education, one must avoid giving the false impression that labor is developing an intellectual thirst such as is rare enough in any quarter of our bustling young country. For despite the arduous efforts which have been made in a number of unions to reach the rank and file wherever contacts could be established, and although a considerable enrolment has in many cases been secured, even the zealous International Ladies' Garment Workers' Union complains that the membership at large "is still not sufficiently touched by the class work." And it develops that Boston unionists are not strikingly different from others, for a spokesman of the well established trade union college in that city confesses that "the problem that worries us most . . . is the matter of students." Only among the radical Jewish workers has any large number of younger members anywhere been secured; the rule is that the older men make up the classes.

But in spite of this disappointment felt by some of the enthusiasts, the situation is by no means discouraging. The figures obtained in response to the 1921 questionnaire indicate for instance that in a majority of the undertakings the attendance ranged from fifty to seventy-five per cent of the enrolment, which compares very favorably with the record in most evening schools of the usual sort. Additional facts might be cited, but they would simply emphasize the conservative judgment which the data already presented appear to justify, viz., that a healthy desire for education is beginning to manifest itself within the labor movement.

The Aims of Workers' Education: Individual or Group Development?

But just what direction shall this educational movement take? Let us now consider some of the moot questions as to purposes and methods. Here we are on controversial ground. Is the aim to develop the capacities of individuals so that they may have a better chance to promote their own fortunes in the struggle of life, or is it to produce devoted adherents of the labor movement? Undoubtedly there would be almost unanimous denial, on the part of those who are promoting workers' education, of the validity of the former as an exclusive aim. The labor movement has seen enough of defections from its ranks to be chary about a type of education which even threatens to undermine its policy of "Each for all and all for each." Even now it is confronted with the spectacle of two ex-presidents of the United Mine Workers serving as chief spokesmen for the operators and of forty other high union officials ranged on the other side of the battle line in the coal struggle. University extension, the public evening schools and the Y. M. C. A. may continue to give training for individual success, but the unionists who are interested in labor education would agree with Arthur Gleason that while the training offered must "enrich the life of the group and of the worker in the group," it must also "win allegiance of the worker to the group."

Is the Crystallization of Class Consciousness the Aim?

Now this raises a further question as to aims: whether labor education is designed to produce class-conscious workers or merely men who will be equipped to meet with greater effectiveness such every-day problems of trade unionism as collective bargaining. And here there is apparently a real division of opinion. The International Ladies' Garment Workers' Union seeks to set the rank and file on fire with the conviction that "knowledge is power" and that with the "accumulation of wisdom the world is theirs." One of the teachers employed by this union states that "we want the workers first to have the feeling that they must be emancipated, the feeling of discontent with their present situation." In the name of education, "purely agitational programs" have been arranged for strikers by at least one of its locals.

Similar views are entertained by the Amalgamated Clothing Workers. In a resolution passed at a national convention of this organization, it is stated that "the crystallization of the class consciousness of the workers is only possible through the education of the workers" and that "education is the basis of permanent and responsible organization among the workers." This union holds that the first duty of workers' education is to preserve the union. In Rochester and elsewhere there is compulsory attendance of prospective

(Continued on page 80.)

LABOR EDUCATION IN THE INDUSTRIAL COMMUNITY

(Continued from page 79)

members upon classes designed to teach them the nature, structure, and purposes of the Amalgamated. An examination must be passed before the privilege of voting is conferred. In both the radical unions to which reference has been made, the educational work is closely bound up with the union organization.

The United Mine Workers in Central Pennsylvania propose to use education as a means to influencing their membership in favor of their program of nationalization of mines. They see the attainment of power not in the use of force and violence but, in the words of their leader Mr. John Brophy, in ideas designed to bring about "a better ordered industry and indirectly a better ordered society."

Examples of the use of propaganda in the name of education might be multiplied. Some of the exponents of this type of teaching are very plausible, and no doubt there are many who would confess that they have found themselves responding to the eloquence of such labor educators as Mr. Paul Blanchard of the Amalgamated, until they were about ready to say, "Almost thou persuadest me to be a Marxian." Sometimes indeed the proposals seem valid enough—as when education in the need for and methods of union organization is recommended—but one who has delved just deeply enough into the depths of knowledge to know the limitations of what passes for learning will be inclined to shudder at the thought of superimposing upon untutored minds ready-made solutions for highly intricate problems, patent medicine cures for old ailments or dogmatic doctrines designed to arouse an unnecessary hatred. While sympathizing entirely with the commendable eagerness of the workers to improve the deplorable conditions under which so many of them live and labor, he will feel that there can be no shortcut to Utopia, and that it would be better, without sacrificing group loyalty, to create a thoughtful labor movement which by undertaking a careful study of the facts of every-day life in industry will be better able to work out solutions for pressing questions as they present themselves and prepare for increasing participation in management. The struggle for livelihood, for increased power, is inevitable, but may it not be conducted more and more on a rational basis by an enlightened labor group, with untold benefit to all parties, including the public? Mr. John A. Hobson has recently written of the "rising faith in government by mind," and it is something of this faith which now requires to be established in the field of industry.

THE PROBLEM OF COMMUNITY ORGANIZATION

(Continued from page 73)

of the population, and accelerate the pace of social life generally. Under the influence of these changes it seems as if the whole fabric of our existing society was in the process of dissolution. The family has been undermined; the neighborhood, regarded as anything more than a geographic expression, has almost disappeared. Even our national existence is threatened.

Under these circumstances the first step in the solution of the problem seems to be to study it. What are the existing tendencies? What may we expect of them under existing conditions? Where and how have they been successfully controlled? Where have our experiments in social reorganization failed? Unsuccessful enterprises are quite as instructive for purposes of study as successful ones. A disinterested study of failures is one of the sources of knowledge which has been often neglected by students as well as by experts.

The following questions have been used for the purposes of getting such preliminary information from persons professionally interested in community service as would make it possible to classify the different types of local community agencies in Chicago and formulate a practical program for a census.

1. What community are you best acquainted with?

2. If you wished to define the limits of this community, how could you best go about it?

3. It has been said that the difficulties of maintaining community centers, under modern conditions, are that the natural groupings, neighborhoods for example, are broken up because of the mobility and changes of residence among the populations. Can you trace any of your problems of community organization to this fact?

4. How are we, in view of the mobility of the population of great cities, to enlist the serious interest of the city population in the local aspects of our community problems?

5. Can the community center, in view of the class conflicts and the lack of local interests, be anything more than a forum for the discussion of abstract and "doctrinal" questions? If so, how?

6. Is the public forum merely a school for adult education or may it assume a character akin to a "town meeting" in which questions of local improvement and community welfare may be discussed?

7. Are there areas of the city where the forum is successful (1) merely as a form of adult education, (2) as a sort of local legislature for the purpose of forming public opinion with reference to questions of local interest and significance?

8. In how far does the area which seems naturally contributory to the civic forum, social settlement, or social center with which you are most familiar conform to the local business center and the area of which it is a center?

9. How many neighborhoods or other smaller local communities are included within the area dominated by the nearest local business center?

10. Is this business community formally organized? Is there anything like a local chamber of commerce, a local newspaper, or other form of co-operation? If so, how far does it co-operate with other local welfare and social service agencies?

11. Where are the highest land values in the local business district and what changes or shifting in land values is taking place?

12. Is your business district an area of stationary or increasing land values? If so, what local problems are associated in your minds with (a) stationary or declining land values, (b) increasing or rapidly increasing land values?

13. Is there a local council of social agencies?

The Community Council of St. Louis issues a four-page bulletin called "The Community Courier" containing news about the activities of social agencies throughout the city. Elwood Street is Director of the Council. A brief account of the work and composition of this organization is put forward in a booklet entitled "Team Work for a Better St. Louis" recently published by the Council, whose headquarters are at 511 Locust Street.

FOR THE COMMUNITY WORKER'S BOOKSHELF

By Marguerita P. Williams

For years past one of the most potent factors for rural betterment has been the organization known as the Grange. A recent volume of considerable interest to all concerned with country life problems, as well as to Grange members and officers, is **The Grange Master and the Grange Lecturer**, by Jennie Buell, secretary and past lecturer of the Michigan State Grange. It tells the inspiring story of this institution and gives practical suggestions and specific programs for the conduct of its work, much of which material would be found helpful in any organized effort for rural improvement. (Harcourt, Brace & Co., New York City; 178 pages; price \$1.25.)

The Bureau of Naturalization has just published a bulletin of value to all engaged in Americanization work, entitled **Suggestions for Securing and Holding Attendance of Foreign-born Adults upon Public-School English and Citizenship Classes**. It is compiled from material furnished by the public schools and sets forth the results of their experience during the past year. It will be sent free upon application. (Bureau of Naturalization, U. S. Department of Labor, Washington, D. C.; 30 pages.)

Clubs planning to arrange a literary program for the coming season may find the help they seek in several pamphlets of the Extension Division of the University of North Carolina. These are the Extension Bulletins No. 12, **A Study in Southern Literature**, by C. A. Hibbard, and No. 13, **Contemporary Literature**, by J. F. Royster (both sent free on application); and the following Extension Leaflets: Vol. IV, No. 7, **A Study Course in Modern Drama** and Vol. IV, No. 10, **A Study Course in American Literature** (50 cents each). While these have all been prepared for the use of women's clubs, they are suitable for any group making literature its subject of study. (Address, University Extension Division Chapel Hill, N. C.)

As practically every community today has a "movie" problem, an important study is that just published by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, entitled **The Motion Picture Problem**, by Rev. Charles N. Lathrop. It presents impartially data from which conclusions may be formed on the relative merits of the various methods suggested or in use for the control of motion pictures; gives the text of several practical types of legislation now in operation; considers the problem of proper standards, and describes what is being done by various groups in the movement for better films. (Address the Commission at 105 East 22nd Street, New York City; 51 pages; price, 15 cents.)

A selected bibliography of books, articles and reports on **Motion Pictures** has been issued by the Russell Sage Foundation Library as its Bulletin No. 54. (Address, 130 East 22nd Street, New York City; 4 pages; price, 10 cents.)

The Community Center

A News and Discussion Organ for All Who are Endeavoring
To Enrich Life Through Community Action

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THE COUNTY ACHIEVEMENT CAMPAIGN

How Berea College Helped to Raise Ideals, Provide Information and Dem- onstrate Methods for Improvement in Mountain Communities

(Note—This is the first of a series of articles
concerning mountain county development.)

There is now being carried on in the mountains of Kentucky a most interesting campaign for county achievement and betterment. The campaign was scheduled for the period beginning August 1, 1922, and ending December 21, 1923. It is a carefully conceived and thoroughly worked out scheme and deserves the attention of every community organizer in the country. The story, as it is rather informally and delightfully told by Dr. M. E. Vaughn in a letter, is begun in the present issue. Dr. Vaughn is Secretary and Superintendent of Extension at Berea College, Berea, Kentucky.

In ten departments designed to cover the entire life of the county the organizers find the basis of community achievement. Dr. Vaughn writes as follows:

The Original Committee

The Extension Committee, appointed by myself to co-operate with me in working out the complete details of the contest, has been working since last winter, not regularly, but meeting periodically to discuss the complete details of the contest. I started this movement last winter. My first act was to get the co-operation of the President, who became quite enthusiastic over the idea in the outset. Then an impetus in the form of a cash prize to stimulate interest among the citizens of the different rural communities was the next consideration. Where could I get a sufficiently large prize to interest the citizenry of a whole county? I turned to Judge Bingham, who is the owner and publisher of the Louisville Courier-Journal and Times, the largest metropolitan newspaper in Kentucky, and one of the leading newspapers in the United States. Judge Bingham is a rich man, and when I presented the proposition to him he immediately became enthusiastic and agreed that his paper would stand for the cash prize of \$5,000 to be given to the first and second counties in the contest, as indicated in the rules and regulations in the manual.

A county-wide achievement contest along

CONTENTS

| | Page |
|---------------------------------------------------------------------------------------------|------|
| The County Achievement Campaign, by M. E. Vaughn | 1 |
| Happenings in Many Communities | 2 |
| Dalton Erects Splendid Community House | 4 |
| A Recreation Center Unites a Town, by Mabel Travis Wood | 5 |
| Community Organization Among the Foreign- Born, by Robert T. Hill | 6 |
| Community Center Association Principles in Brooklyn, by Seymour Barnard | 7 |
| Study in Rural Community Organization | 7 |
| Editor's Note | 8 |
| Community Organization Is Not a Mass Movement | 8 |
| Community Organization Teaching at the University of Michigan | 8 |
| Some Things Science Can Do for the Com- munity Movement, by Robert E. Park | 9 |
| Influence of the Crowd Spirit | 9 |
| Little Town in the Catskills Takes First Steps Toward Organization, by Matile Dann | 10 |
| Chicago School Center Fills Big Place in Neighborhood Life | 10 |
| Changing Community Loyalties in Chinese Missions | 10 |
| Holyoke Has New Home Information Center | 11 |
| Early New England Town Ideals | 11 |
| For the Community Worker's Bookshelf, by LeRoy E. Bowman | 12 |

Magnitude of the Effort

The County Achievement Contest that we are promoting at the present time far and away eclipses anything that we had hoped would come out of the contest. There are ten different departments, totaling 10,000 points of credit, and these points must be made in a definite period of time from August first, 1922, to December thirty-first, 1923. The definiteness of the period and the fact that a county will actually be graded gives a distinct point to the campaign.

There is nothing coercive or mandatory in the contest. We simply say that any county that makes a certain achievement will be given a certain number of points. Those points are counted in the aggregation toward the 10,000 points assigned to the entire field. We do not mean that 10,000 points are the maximum that can be earned, but we have thought that 10,000 points might be considered a normal attainment.

But under no condition may a county earn over 20,000 points. We have made that limitation for the reason that some counties might be lopsided in their development and are able to run a very large score along one or two particular lines, and otherwise fall very low in the contest. They would not be well-balanced counties and should not be entitled to a prize. In order to obviate such a condition I have stated in the manual that no department may earn more than twice the number of points allotted that department.

The ten departments that we have arbitrarily designated as covering the entire life of the county



A Kentucky Rural School

This school has made a district survey and reported its needs to the County Superintendent. Every school in this county has set a goal to be reached during the contest.

numerous lines that cover practically all of the life of a rural county is new to this part of the country, and I doubt if it has been undertaken on the scale on which we are promoting it in any part of the United States. To be sure, the Farm Bureau, Farmers' Union, Parent-Teacher Association, Country Life Association, and a number of other national organizations have as their objective the bringing to pass improvements in practically all of the departments listed in our contest, but they stand as permanent organizations featuring particular things singly, and, even where they have paid leaders they usually lapse into inactivity in most rural communities.

are:

| | |
|----------------------------------|------|
| School System | 2000 |
| Health and Sanitation | 1000 |
| Home and Farm Improvement | 1000 |
| Church and Sunday-school | 1000 |
| Agriculture and Livestock | 1000 |
| Community Clubs | 500 |
| Junior Clubs | 1000 |
| Roads and Public Buildings | 1000 |
| Newspaper Circulation | 500 |
| Social Work | 1000 |

Each of these departments of the contest has its natural leaders, and so far as it is feasible, those leaders will constitute

(Continued on page 4)

HAPPENINGS IN MANY COMMUNITIES

Chicago, Ill.

The Better City Council Committee.—This organization has issued a pamphlet entitled "How to Organize your Ward for the Selection of a Non-Partisan Alderman of Courage, Honesty, and Ability." This is called a practical plan of action by which public-spirited citizens can take advantage of the opportunity offered by the new 50-Ward Law and aid the Better City Council Movement.

In the words of the pamphlet, the first step is to get five or six neighbors together in your home, office, factory, or store, and talk things over. Make this group a committee. Have a map of the ward. Endeavor to ascertain the various constructive forces in your ward, men's clubs, women's clubs, parent-teacher associations, American Legion posts, improvement associations, Kiwanis and Lions clubs, church clubs, etc. In all these clubs there are certain leaders, or "key" men or women. Get your group in touch with these.

The next subject in the pamphlet is described as follows: Call this meeting and have it a representative one. At this meeting put up to those present the proposition that they should take into their own hands, as their own job, the handling of the aldermanic situation in their own ward. Stress the opportunity offered by the new fifty-ward, one-alderman plan to improve the City Council. Do not at this time take up the matter of candidates. Get the whole ward organized first. Get everybody in on the fight. Then you will be in a position to win, and without this you cannot win.

The Committee urges anyone organizing to complete organization and make the preliminary moves toward getting the right candidates. Be sure you have enlisted every possible element interested in this cause. Form a working organization. Do this openly and publicly, at a public meeting called for that purpose, or at the meeting discussed above. See that your officers and committees are truly representative and that all sections are recognized. Create a committee on finance. Have an enlistment committee to secure volunteer workers in each precinct for various purposes, such as interesting the neighbors, securing men and women to look after matters on Election Day (secure detailed suggestions on this point later from the Better City Council Committee.) For an executive committee either use your officers and the sub-committee chairman or secretaries, or create a distinct executive committee. At this same meeting create a committee on candidates.

Finally hold a big mass meeting. Make it as large and representative as possible. The candidate committee should report at this meeting, either finally or to report progress.

Chicago Board of Education Changes Policy for School Centers.—In answer to a question by the National Community Center Association, Mr. Morgan G. Hogge, Assistant Superintendent of Schools in Chicago, has described the present policy of the Board toward the Centers in the Chicago schools and reasons for this policy as follows.

The Chicago Board of Education for several years opened school buildings in various parts of the city for the use of the community. During the war period it was found that the buildings so opened afforded centers for some very active community life. Public meetings of various kinds,

lecture courses, Americanization classes, dancing, swimming, physical education, French, jewelry-making, and various other activities were carried on by the communities. After the close of the war, the community spirit seemed to die down, and the activities, for the most part, dwindled down to only dancing and physical education. During the last two years, even the dancing and physical education were patronized largely by children. The adults and other young people in the neighborhood do not seem to care for the use of the school-house as a community center. This is true of most of the sixty communities in which the centers were operated during 1921-1922.

On account of this condition, the Board of Education in September, 1922, adopted the following policy. The Board of Education will furnish the school building lighted, heated, and attended by the engineer and principal, to any neighborhood in the city where the community spirit is such as to justify a reasonable expectation that an average of 225 persons, sixteen years of age or older, will attend. The community center must finance all expenses other than the building, as stated above. Under this arrangement, the current school year has shown that only about twenty-five communities care to undertake the work. Several of these centers are very prosperous and useful.

Caney Creek, Ky.

Caney County Community Center.—As described in our last issue, ten towns in the counties of Kentucky have been put on the road to community organization by the Caney County Community Center. A recent bulletin of that Center describes the procedure in organizing one of these towns.

"The method of going over into Macedonia is one of self-help first. Many communities, when they ask aid, merely desire to be adopted by the Caney Creek Community Center. But this is never done. After a request for aid comes, a mass meeting in the locality is arranged. To this mass meeting (usually on horses or mules through miles of creeks and trails) are sent delegates from the Caney Creek Community Center. These delegates are mountaineers who have been trained at Caney. They explain how Caney can help. After the mass meeting is held a trustees' meeting. Definite plans are made for the development of the region.

"The community itself must always do 'fifty-fifty.' This means that for every dollar in money, every person in service, that Caney gives the local people must donate the same or the equivalent. It is not often that a community can give actual cash, for instance; but land, labor, lumber, toward a new or better school building is considered cash. If Caney puts an organizer and teacher into the region at its expense, the community is expected to provide living quarters and board for the worker.

"From Clay County, West Virginia, came a call for help. Clay County had no High School, and there were numbers of pupils of high school age. Clay County wanted school organization, teachers—real high school teachers—financial aid, and much else.

"Over to Clay County went a band from Caney—organizers mature of years and experience, and organizers juvenile and ambitiously, enthusiastically idealistic. Up the creek-beds and into the troubles of Clay County they cantered on horseback, and

out of it all they trailed home to Caney again a few weeks later. And this is what trailed after them,—a letter from the County Superintendent:—

"You cannot imagine the value of the work you did in Clay County. Not only did it do wonders for the children and teachers, but I feel that it has given me new courage. . . . I know your work is the best thing ever started in this county. . . . We are carrying on the work you started and everyone is going hard. . . . The boys have started a road up the hill and the girls are getting the schoolhouse and grounds to order. A club has been organized and the children are rapidly taking citizenship responsibility. The teachers too have organized a club, and everyone is pushing where there was no pushing before because you were not here to help us. . . ."

"The Floyd County Teachers' Association was founded last year by one of the community workers placed in Floyd County by the Caney Creek Community Center. Its membership includes all the community teachers and all the public school teachers in the County—numbering over a hundred. Meetings have been held once a month, taking turns at each community center. The County Superintendent of Schools conducts the round table. Questions as to the best ways of meeting actual conditions in the public school and the communities are discussed.

"Classical drama was interpreted and demonstrated, but not in the hackneyed way. The children who took part had not learned their speeches—they had absorbed them. There was no prompter allowed. The actors improvised to express the idea. The spirit of Shakespeare was never more thoroughly given out. Comments from the audience as to the justice of the situations were freely given. When dishes were smashed and a table over-turned, in "The Taming of the Shrew," so realistic was it that a man from the front row of the audience jumped onto the stage and picked up the pieces and set the table on its feet, instantly. Shylock was hissed and Portia applauded. When Shylock left the stage—tremblingly defeated—a woman in the audience sobbed: 'Poor, poor creature—don't take everything away—and he so old'."

Kentucky

Conference of National Congress of Mothers and Parent-Teacher Associations. This organization held its annual convention in Louisville on April 23-28. Delegates were in attendance representing over four hundred thousand membership. There were round-table conferences on Public Welfare, Better Films, Country Life, Immigration, Juvenile Protection and Legislation. Dr. John J. Tigert, Commissioner of Education, and Mr. Colvin, Superintendent of Instruction in Kentucky, were among the speakers.

New York City

Workers' Education Bureau of America.—The third annual convention was held Saturday and Sunday, April 14-15. Among the speakers were Samuel Gompers, president of the American Federation of Labor, James H. Robinson, historian and author, Royal Meeker, Pennsylvania Commissioner of Labor and industrial professor, Harry Overstreet, of the College of the City of New York, and Professor H. J. Carman, of Columbia University.

(Continued on page 3)

HAPPENINGS IN MANY COMMUNITIES

(Continued from page 2)

Virginia

Co-operative Education Association Activities.—The schools of Henrico county, Virginia, prepared and presented, under the auspices of the Co-operative Education Association, at the Virginia Educational Conference, a Junior Community League Pageant, portraying the principles of the Junior Community Leagues, i. e., citizenship, school spirit, health, athletics, recreation and self-improvement. This Pageant has been printed by the University of Virginia as an Extension Bulletin and copy may be had by writing the Co-operative Education Association, Box 1667, Richmond, Virginia.

Miss Etta J. Wilson, Executive Secretary of the Delaware Parent-Teacher Association, has requested a copy of this Pageant, for presentation at their State Convention, to be held at Harrington, Delaware, March 24th.

Eighteen counties in Virginia have formed County Councils of Conference and Co-operation, following a plan which has been submitted to many leading men and women in the country for their criticism and has been endorsed by them. One of the outstanding of these is Dr. Kenyon L. Butterfield, President of the American Country Life Association and a member of the Roosevelt Country Life Commission. The Co-operative Education Association announces the plans and purpose of its County Councils to be as follows: The aim is to get together reviews of the county-wide agencies, including the health, civic, official, religious, social service, farm, and business representatives. The plan includes in its purpose bringing these agencies for conference, mutual acquaintance, study, and improvement. The Council of Conference and Co-operation when formed, is small, is a co-operating Committee, and possesses advisory functions only. It is conducive to the exchange of experiences, prevention of duplication of effort, extension of usefulness of agencies, enlistment of the services of a wider group of leaders, and making surveys at the request of particular local communities. The Co-operative Education Association is conducting this work at the request of the State Council of Rural Agencies.

Shanghai, China

Community Organization in China.—Dan H. Kulp, II, who is director of the Yangtsepoo Social Center, at 84 Yangtsepoo Road, Shanghai, in comment on the situation in China writes:

"There is no concerted movement for community organization or association similar to that in America. The most concerted drive for community leadership and organization is to be found in the national organizations of the Y. M. C. A. and Y. W. C. A. and certain missionary bodies which stress the socialization of the church so as to make the buildings genuine community centers. Of distinctive community centers apart from churches I know at present of only five: Nantao Institute, Shanghai; Jessfield Social Center, Shanghai, just begun and still very small; the Ningpo Community Center; the Hangchow Community Center; and of course our own. The first and the last are the largest and longest established.

"I am interested to learn of the developing independence of the community organization movement from settlements and

believe it is a move in the right direction. We have attempted here from time to time to organize certain groups in the community but have not met with great success. This has been partly due to the character of our community, its location in Shanghai, and the domination of industry with its more or less mobile population. Greater successes along some lines have been achieved in interior communities, exhibiting stability and progressiveness. The Chinese Doctors' Association and the Yangtsepoo Street Union (shop-keepers) are meeting regularly and co-operating with the Center. We have succeeded in organizing a Parent-Teacher Association, and in a few weeks expect to put on a big health campaign.

"The whole idea of community organization is so new in this country that it develops very slowly and requires at the present time imported leadership. Peking has possibilities along this line of com-



Mrs. B. B. Munford
President, Co-operative Education
Association of Virginia
Vice-President, N. C. C. A.

munity organization and a great supply of social forces in the student population. From the purely democratic point of view, I suppose Canton is the outstanding instance of Chinese development of their own community. This of course was the fruition of political aspirations, but during the recent administration of a Sun Yat Sen mayor, great progress was achieved.

"Changsha, where 'Yale in China' is, is also a center of community achievement, particularly along health lines, in that the officials and gentry have thoroughly backed up the Yale enterprise. Finally you may be interested to know that the China International Relief Commission has had a sub-committee on Credits and Economic Improvements which has recently formulated a model constitution for rural co-operative societies for credit, savings and marketing. The address is 6 Tsai Cheng Hu Tung, East City, Peking. If these co-operative societies can really be developed it would constitute a splendid democratic movement for rural

community organization, because we have thrown the burden of organization and maintenance of these societies directly upon the members themselves and propose to offer help only when they are faced with difficulties clearly too great for them.

"The health organization in China has been quite active in holding exhibits and spreading popular information on hygiene. The address of the national organization is the National Council on Health Education, 5 Quinsan Gardens, Shanghai. The recreational development in China has been fostered mainly through the Y. M. C. A. in co-operation with mission colleges."

The activities of which Mr. Kulp is director include educational work, such as boys' schools, night schools, vocational schools, health instruction; medical work, including industrial hospitals, venereal clinics and nursing; social work, including community organization, employment bureau, day nursery; recreation, such as playgrounds, motion pictures, etc.; aesthetics, such as musicals, dramatics and art; religion, such as religious education and daily vacation bible school.

Nanking, China

Guy W. Sarvis of the University of Nanking, in a letter discussing social organization and community development, makes the following statement: "The family system so permeates life in China that there hardly exist such things as 'communities,' not to speak of community organizations. It is a long story, and I cannot go into it now, but the groupings of people in China are determined in ways that are radically different from those in America."

Boston, Mass.

Boston School Centers.—On February first there was held in Boston the Fourth Annual Dinner and Conference of the Advisory Board of the Boston School Centers, at the Hotel Bellevue. It was well attended by enthusiastic promoters of community welfare. John C. Brodhead, assistant superintendent of the Boston schools, presided, and after a short address of welcome introduced William G. O'Hare, member of the School Committee, who gave an outline of school centre activities. Richard J. Lane, also of the Boston School Committee, was speaker of the evening. He took for his subject "The Problem of School Centers." Mr. Lane referred to the magnificent progress of the school center movement in Boston and the great efficiency displayed by the managerial forces in meeting the many complex problems that arise in the course of the work. Another guest of the evening was Miss Mary P. Follett, Chairman of the Advisory Committee on the Extended Use of the Public Schools.

Kemper County, Miss.

Kemper County Chapter Community House.—A log-cabin, hand-made from the rough-hewn logs, was presented to the Kemper County Chapter of the American Red Cross by the Sumpter Lumber Company. It has proved in the months since then an attractive and popular community center. Within the cabin is a library of 700 books. The active work of the Chapter, according to the Red Cross Courier, is carried on by Mrs. Neal Nicholson, Executive Secretary, with volunteers, who are divided into three Committees, namely, Civic, School, and Home Service.



The Dalton (Mass.) Community Center

DALTON ERECTS SPLENDID COMMUNITY HOUSE

A Community Home Will Soon Weld Together Citizens of a Small Town

In Dalton, Massachusetts, they are thinking and acting along progressive lines. Just recently *Colliers' Weekly* told how they were making high school education so attractive that it holds a big percentage of the students for the full four years. They are proving that modern educational theories, thought feasible only for heavily endowed private schools, may be made practical in the larger classes of a public high school.

And now we find that this same town will soon dedicate for use one of the most complete community buildings that has come to our notice. A little study of the adjoining sketches will make the value of the plan arrangement clear.

House a Model for Communities

The main social room, 26 x 54 feet, is separate from the general avenues of circulation sufficiently to prevent it being used as a thoroughfare, yet opens out upon them with widely arched, club-like hospitality.

The wing including the Women's Rest Room, Pantry Service and series of Club Rooms may be closed off entirely from the rest of the building in case of banquets, small conventions or club meetings. The three club rooms may be made into one large room by means of folding partitions.

The gymnasium is en suite with both this wing and the social room. At large gatherings such as a community ball the entire first floor of the building offers free circulation.

An attendant at the desk off the main lobby has command of the bowling alleys, billiard room, social room, check room, gymnasium and entrance to the locker rooms on the lower floor. Many community center buildings have been designed on the assumption that they were to be free from the stigma of supervision. It has not taken the social workers who have used that type of building long to decide, however, that this idea, while attractive, was scarcely practical.

The lower floor level contains the boys' department with their own separate entrance and club rooms.

The swimming pool is well lighted by both skylight and side windows. An attendant here is again necessary to supervise the use of the pool and the entrance to the men's and women's locker rooms. Entrance

to the pool is through the shower rooms only.

For those contemplating the construction of a community center building, it may be of interest to know that a standard 20 x 60 ft. pool with heating plant, filters, circulating pumps, etc., as a unit of the general building may be added at a cost of from \$10,000 to \$14,000. The operating expense need not be an excessive item in the yearly operating budget, yet it is one that should be studied carefully before the investment is made.

How the House Came to Dalton

Mr. Charles F. Sawyer of Dalton tells the story of the gift that made the house possible: Some time during 1919, at the request of the late Hon. Winthrop Murray Crane, a survey of Dalton was made by Miss Lord, representing the Playground and Recreation Association of America. It was Mr. Crane's intention to erect a community building at that time, which would embody the suggestions made by Miss Lord in her report. Mr. Crane was taken ill soon after and was not able to go ahead with his plans, but he did provide for the building in his will, leaving \$100,000 for the building and \$100,000 to endow it.

The will provided for a Board of Trustees to carry out its provisions and the Probate Court appointed the following: Charles F. Sawyer, Chairman, Miss Lephia B. Warren, William G. O'Connell, Dr. Patrick J. Sullivan and Ralph B. Marean.

The building is now being constructed and will be finished about July 1. It is placed on a site donated by members of the Crane family. The interest on the endowment will at least provide for the upkeep, heating, lighting and care.

No program for the work has as yet been outlined, but in a general way it has been decided to have the local committee on community recreation conduct its work, acting as agents for the trustees.

It is hoped that enough revenue, in addition to that received from the endowment fund, will be forthcoming from the activities in the building to meet the expenses. The directors are not far enough along, however with the plans to give very definite information on this subject.

The population of Dalton is 3500. There are mills there, but it has none of the earmarks of a typical mill village.

COUNTY ACHIEVEMENT CAMPAIGN

(Continued from page 1)

the departmental committee. Aside from these departmental committees there must be a County Chairman and a County Secretary, who will keep a constant finger upon the pulse of every committee in the county, and lend encouragement where it is needed.

Response Far Exceeds Expectations

We expect three or four counties to go in for this first contest, because the idea is new, and we were not sure how ready the people would be in this age of restlessness and unsettled economic and social conditions, but to our surprise fourteen counties asked for admission. We were compelled to limit the number to ten because of insufficient supervision. We today have ten enthusiastic organized counties, forming a belt across eastern Kentucky one hundred and fifty miles long. The total population of these counties is about 190,000. The number of public school teachers for the district exceeds 900, with nearly 40,000 school children. That means that 900 school teachers and 40,000 school pupils have been enlisted in a campaign for a period of seventeen months, to accomplish the same objective. That represents the work of only one department.

The men and women of the county are engaged in making progress along the other lines indicated in the contest program simultaneously with the work of the schools and in conjunction with teachers and pupils. For example: a road-working period of three days was called for Knott County, and 3,000 citizens, both men and women, answered the call and worked faithfully on the road improvement project. On the last day of the working a Good Roads meeting was held at the county seat, and a parade of twenty-five automobiles, the first time such a thing had ever happened in the history of the county, was put on. There are only three automobiles in the entire county, the others coming from adjoining counties. It is the prophecy of the leading citizens of Knott County that there will be from twenty-five to fifty automobiles in their midst within twelve months. It means a new day for Knott County.

This County Achievement Contest is built largely for the mountain region, but a modification of our program could be made to fit any rural county in the United States. I am hoping to hear of other states starting such a movement, and I am ready to lend my co-operation for its success.

EDUCATION AS A PREPARATION FOR PARTICIPATING IN A DEMOCRACY

Excerpt from speech of John J. Tigert, U. S. Commissioner of Education, Washington, D. C., at the Boston meeting of the National Education Association:-

"If education for life in a democracy has essential differences from education for life under older and less liberal forms of government, it is because it reflects a larger participation on the part of the citizens in the affairs of government and a greater political right and responsibility; if education is more complicated and more exacting than formerly it is because modern life is more complex and its needs correspondingly multiplied and varied and because modern invention has made the world a neighborhood."

A RECREATION CENTER UNITES A TOWN

By Mabel Travis Wood

The little agricultural town of Pescadero, California, has a mixed population of six hundred Americans, Portuguese, Italians and Japanese. Two years ago the town had no community life and the people had no common interests. That any sort of community organization could be effected seemed doubtful. But after the initial accomplishment of arousing interest in a recreation center, organization proceeded naturally and with unusual ease.

A community organizer employed by a woman's club of San Mateo County went into the town to make a survey of hygienic and general social conditions. She found recreation the foremost need, and, with the support of the Parent-Teachers' Association, suggested a recreation center, ostensibly for the children, who were not given opportunities for any play life outside the home.

Unused Church Put to Use as Center

The idea appealed, and a Methodist Church unused for fifteen years was leased

at five dollars a month for use as a center. Money was raised by membership dues and by benefits, and a recreation program for both children and adults was soon in full swing. Pescaderans young and old eagerly took to play, their enthusiasm all the stronger for having been so long denied expression. The Red Cross offered to pay seventy-five dollars a month for the salary of a house director to take care of health activities as well as of general activities at the center. The center affiliated with Community Service, (Incorporated), practically every resident becoming a member of the local Community Service organization. Occasional visits from the Community Service District Representative and district recreation organizer have given impetus to the work and have trained volunteers.

The converted church has become a center in all senses of the word. The social and civic life of the town revolves around it. Once inert, Pescadero is now animated. People often wonder how they got along

before there was any center.

Fearing loss of the building, Pescadero Community Service has been making payments toward its purchase, and the town will soon own the center outright. A player piano, a moving picture machine and a Delco electric plant have been bought. The people were convinced that they wanted all these things and there was no difficulty in raising money. Over seven dollars per capita was spent for Community Service in Pescadero in 1921.

Center Becomes Popular

All Pescadero turns inevitably to the center every evening. It means a good time. Monday, Wednesday and Thursday nights there are general activities,—games, music, and for groups which prefer it, just reading or talking. The governing board of the center meets on Tuesday nights. Saturday nights are particularly gay, with music and social dancing. On Sunday nights there are again general activities, with moving picture shows but no dancing. Friday night is reserved for children, but, since grownups can't be kept away, they are allowed to attend provided the children may have things their own way. The boys' and girls' clubs which have been organized meet, and there are monthly parties, the boys and girls alternately entertaining.

The town has no theater, so the moving picture shows at the center bring out good audiences. Admission is thirty-five cents, and a travelogue, a comedy and a feature are shown. Game evenings for adults, card parties and holiday observances are other features of the program. On July Fourth, 1921, Pescadero proudly played host to the county with a celebration at the center. A field adjoining the center has been cleared by the men and boys and is used for horse-shoe pitching and outdoor sports.

Community Spirit Develops

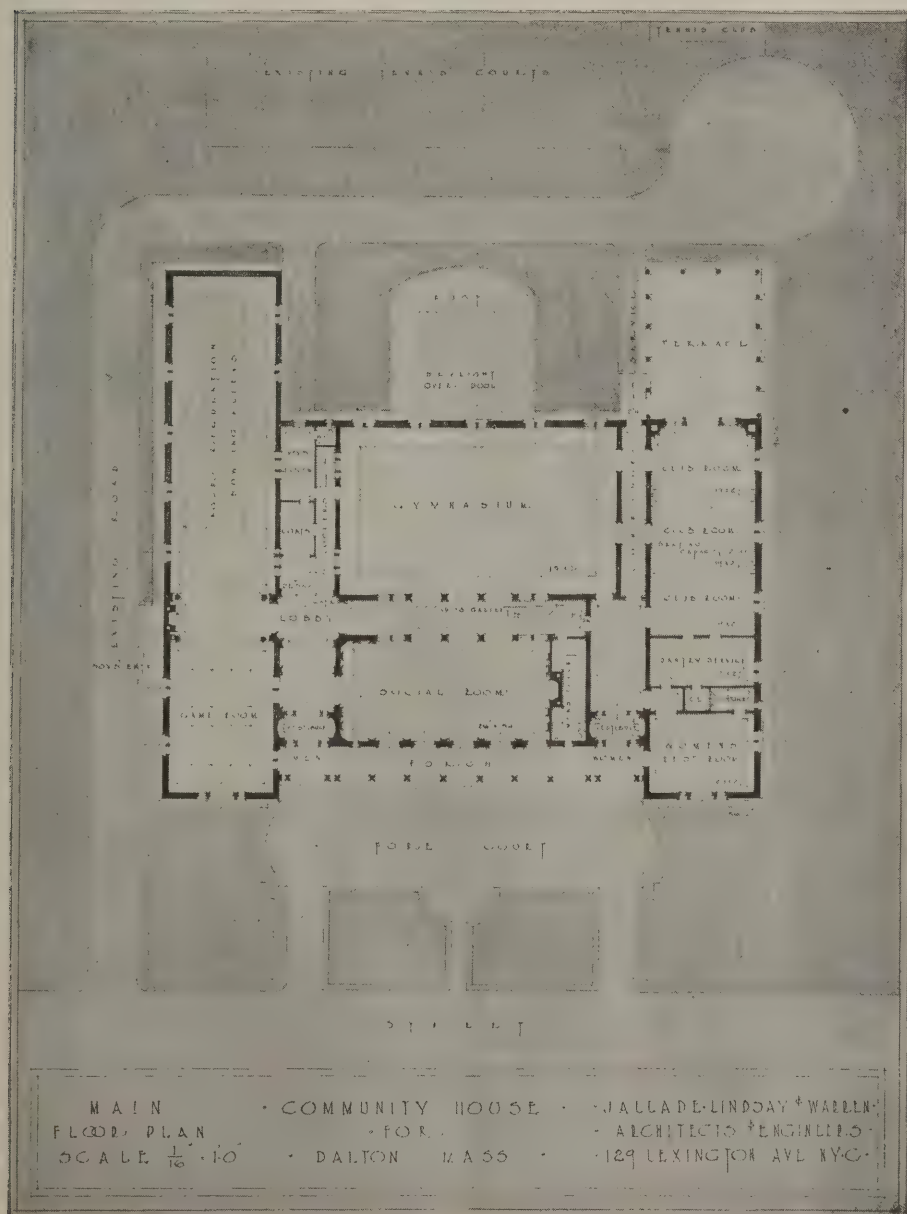
Out of the community spirit which the recreation center started have come unity and civic progress for Pescadero. Meetings for town improvement have been held at the center. Last April more than seventy-five property owners got together to protect water rights in different streams. A Fire Department has been organized. A modern high school has come as the result of Pescadero's newly acquired ability to do things.

The town had no newspaper until "The Pescadero Pebble" began to be printed because of the community house. Last summer Americanization and citizenship classes were conducted, and were well attended by Japanese, Portuguese and Italians. Volunteer leadership has developed. When the house director was ill, two women of the town kept things going at the center.

Pescadero's experience is an illustration of community solidarity brought about through recreation. Small towns with heterogeneous population and a diversity of interests are often play impoverished and can be successfully organized through providing opportunities for wholesome recreation.

Peoria, Ariz.

In "Home Lands" for April, 1923, it is noticed that "At Peoria, Arizona, the various organizations of the district are being co-ordinated—the Chamber of Commerce, Woman's Civic Club, lodges, etc.—with the church, in one assembly once a week to consider community affairs."



COMMUNITY ORGANIZATION AMONG THE FOREIGN-BORN

By Robert T. Hill, Ph. D.

It is difficult to secure community co-operation where lingual, racial, physical, vocational, religious, domestic and cultural differences are marked. This is the situation in many districts where the foreign-born or the unassimilated native-born are living in large numbers. These differences are the things which push people apart, do not bring them together in mutual respect and understanding so essential for any sort of effective co-operation.

Community effort of any sort is not possible to any considerable extent unless there is something on which to unite. It is hardly possible, for instance, for the people of a community to say among themselves: "Go to, now, let us co-operate!" Community co-operation requires organization and there must be something for which to organize. For the large number of foreign-born and native-born in various communities between which large gaps exist some very definite things must be discovered to secure any sort of mutual effort.

Organization Through Educational Extension

Some of the most effective community organization and effort between the foreign and native-born, particularly in the state of New York at least, has been found in and through extension of various kinds of public education to adults, chiefly in connection with evening and continuation schools and classes.

In the first place, adult elementary education, including the learning of the common language and an acquirement of common ideas respecting certain fundamental notions and institutions, is voluntary. Therefore it must be of vital interest and compellingly attractive. Public school directors and teachers are discovering that such, however, cannot be had without the co-operation of those for whom the schools exist. Mature people do not relish the "pouring in" process. They prefer the self-expression method and some share in procedure besides.

When pupils in evening and extension schools and classes co-operate actively with school officials and teachers in matters of publicity, of attendance and social affairs, in securing funds and improvements, in breaking down suspicion and misunderstanding, and in financing experiments, one may be pretty sure that foundations are being laid for prospective community effort of other sorts. Unfortunately, many excellent opportunities or situations for good community organization and effort are lost or wasted because of a lack of socially-minded leadership.

Some Ways in Which Effort Has Been and May Be Helpfully Secured

A New Citizens' League.—An association of men and women has been operating for two years or more at Syracuse in encouraging aliens to become citizens and to prepare for their naturalization examinations. Members of this organization are those who have already been admitted to citizenship. Partly as a result of these co-operative activities the number of those applying for citizenship in that community is unusually large; and a sense of community interest between immigrants and citizens is general.

Every School a Community Affair.—Community action of evening and extension school students save the schools for service. Because of the exhaustion of appropriations for evening schools during the recent winter, city authorities of Buffalo announced that the schools would be closed. Thereupon numerous delegations of evening school students, most of whom were non-English-speaking immigrants, future citizens and voters, waited upon the city council and in common with various citizens and the newspapers of the city secured adequate funds for the continuance of the schools for the rest of the current school year.

A Homelands Exposition Awakens the City.—About two years ago, under the leadership of the Rochester Chamber of Commerce, an exposition of the homeland interests and backgrounds of the immigrant people of Rochester was held in the large local exposition building. The whole town turned out to see. Besides the exhibits of art products, handicrafts and numerous other interests of immigrant groups, programs of music and pageantry were provided twice a day for a period of two weeks. Crowds attended—as many people as the building would hold. A Council for Better Citizenship of both foreign and native born was the direct outgrowth of this effort.

Home Classes are Community Projects.—These classes, chiefly for immigrant mothers who do not speak English and who

cannot go to school either day or night, are held where and when it is convenient for such women, in relatively small groups, to meet. But they can only be organized and maintained through the direct co-operation of pupils and instructors. These groups are frequently direct products of the "get one" idea. But the most active women, and sometimes men, secure several pupils. This is community organization on a small scale with large possibilities for furthering community effort, particularly in the way of parent-teacher associations. Some excellent developments in this direction have occurred at Schenectady. In one school community in New York City, seven or eight women's clubs under self-direction are products of these home classes for women.

Co-operative Education in Industry.—Factories are industrial communities in which the essence of community effort and organization is needed. Classes in factories and shops, rightly conducted, suitably organized and recognized, have done much to break down barriers. In a Brooklyn factory the manager challenged a teacher to teach a young man whom he regarded as the trouble-maker of the shop. She did so after much trial and effort. He learned to write his name, then to speak English a little, then better, and soon he had all of those unable to understand or use English in the shop classes. The factory gave the space, made convenient arrangements and the men gave the necessary time. Trouble stopped. It is now reported that everybody is happy. Internal antagonisms in these circumstances have been changed to community co-operation within the establishment.

Social Activities Promote Associated Activities.—Evening schools are marked by age, racial, sex and other differences among students. Within one class of twenty there may be nine or ten or more nationalities. An evening school in New York City or in one of the other larger cities of the state is a cosmopolitan institution. The individual, unless he belongs to a group, is isolated. Social evenings such as are often arranged, usually on the co-operative plan between students, teachers and directors, break down barriers and establish somewhat normal social relations. Whether certain well-defined results accrue in the way of community organization or effort depends upon local conditions and leadership. The usual result is an increased interest in the evening school and in many cases the development of social-educational clubs under self-direction and control. The increasing community use of public school buildings for community needs and interests depends a good deal upon the leadership, organization and conduct of social activities in evening schools among the foreign-born, who constitute the larger proportion of the evening school enrollment and who are thus presumably securing a fair introduction to American institutions and ideas.

The State Educational Law Encourages Community Organization and Action.—In section 311 of the Education Law of the State of New York, it says (quoting freely): "Night schools wherein the common branches and such additional subjects as may be adapted to students applying for instruction are taught on three nights each week, for two hours each night, shall be maintained by the board of education, in cities or school districts not subject to the regular night school law, where twenty or more persons over the age of sixteen years make application for instruction in a night school, for at least seventy-five nights." This means that upon community effort and action largely depends the organization and conduct of evening schools or extension classes for people in small communities or rural districts, particularly where many immigrants are located. In several cases advantage has been taken of this law and small schools or classes conducted where enough persons have desired such educational service. Thus the responsibility for this type of educational effort rests largely upon those who are to be benefited. Community effort for community good is necessary.

As a result of interest in and attendance of foreign-born residents at such classes in English as could be provided in rural school districts in Onondaga County, several school districts are uniting this year in a co-operative scheme of evening schools to meet needs of isolated individuals and immigrant communities under a type of supervision and educational direction which such co-operation only makes possible.

Civic Forums and Community Centers.—In section 455 of the State Education Law appears the following: Upon the petition
(Continued on page 7)

COMMUNITY CENTER ASSOCIATION PRINCIPLES IN BROOKLYN

Summary of Paper Given Before the Joint Session of the National Community

Center Association and Sections of the American Sociological Society

By Seymour Barnard

The problem of Brooklyn, like that of any metropolis, is bound up with the growth of the city. During the ten years ending with 1920, the population of Brooklyn increased by 500,000. Tenements have been erected farther and farther into the outskirts of the eighty-two square miles of our borough, and with them have multiplied all of the negative or the positively demoralizing influences common to larger cities. In addition, the surplus population represents the least responsible element of the city.

The need for some wholesome method for assimilating our thousands of newcomers into our civic life called for a program potentially capable of almost indefinite expansion, with economy a primary consideration,—some scheme of large scale co-operation, the cost of overhead negligible. The Community Center idea has lent itself to our necessity. In its strict application to our need, and without regard for its inner or spiritual character, we define a community center as exactly what the name implies,—a center for the community; generally a school, or other public building where the people of a given district themselves carry on the civic, recreational or educational activities they deem most necessary for their particular district's welfare.

Type of Community Center Decided by Hard Conditions

Hard conditions dictated the principles of the People's Institute, United Neighborhood Guild; namely, the principles of local financial self support, and local self government.

In 1911 the pioneers undertook to open the public school buildings of Brooklyn, after school hours, as cultural centers for the people. That year, they initiated a series of high-grade concerts alternating with public discussions in the auditorium of a large high school. The story of that movement is a history of struggle with a Board of Education naturally skeptical as to the wisdom of handing over the schools to groups of private citizens.

At one of the concerts a man in the audience arose and suggested that the people themselves might like to do their share in paying the bills, and started to take up a collection. He desisted only when it was impressed upon him that the Board of Education has ruled that no funds could be collected at school entertainments. He did, however, pass the hat out in the street as the audience emerged from the building. Not long after this incident those in charge obtained permission to take up collections. This was soon followed by permission to make a regular charge at the door of school buildings, which then became the custom. Admission fees even now constitute a substantial portion of the revenues of the Community Centers, although other sources have been developed.

In another district the people stated with some asperity that there was no need for an outside management; that they themselves were able and willing to undertake the work. They did undertake it, and soon developed a full program of recreational activities taking place in the school building, with the gradual addition of educational and civic features. Thereafter, no centers were started without first assembling a district organization. The assembling and coaching of district organizations then became the principal task of the parent group, which had now become a formally organized body. Thus was developed the overhead for the eleven community centers within the present system of the Institute.

As to Districts

Brooklyn is made up of the many small villages which had their beginnings on the western end of Long Island. With the growth of the metropolitan area, these settlements gradually joined limit to limit and merged into the present ungainly metropolis. Many of these sections still bear the name of the original settlements. Many of them still cherish tradition of their independence, although some of them now have populations of a quarter or half million. It is this sectionalism which gives us an advantage in establishing the district organizations which operate the community centers. We find this cause of district to prevail in localities built up with tenements and apartments as strongly as in localities characterized by single family dwellings occupied by their owners.

It has been of interest to note how well defined is their district in the minds of the members of the district organizations. They are generally in accord as to how far to the north, south, east, or west their districts extend. When they differ, it is only a matter of a few blocks; and where community centers have sprung up in adjoining districts there has never been serious difficulty in agreeing upon division lines.

Formed of the Rank and File

The community center organizations are for the greater part made up of people who have never been identified with "uplift" organizations. They are distinctly of the rank and file, those whom the political reformer strives hardest to influence, and by whom he is so frequently disappointed. Among them are members of the local taxpayers' association, the district's merchants' association, the board of trade. These people, however, do not join the centers as delegates. It has never seemed wise to adopt that plan, one reason being that it is no unusual thing for these business associations to oppose the very things which a community center would espouse—public improvements entailing additional taxation. But possessing these connections with other organizations, staunchly non-sectarian and non-partisan, and free from commercial influences, even the smallest of the community centers is potentially powerful and may become the rallying point for all of the district's organized forces in time of special stress.

Leadership

As to the leaders of the community center organizations, one of them is headed by a well-known psychiatrist, one by a master mechanic, another by an Italian plumbing contractor, another by the proprietor of a Fifth Avenue art gallery. The sole contribution to the district organizations which the Institute makes is the organizing service and the follow-up advice and counsel of its organizers. In this contribution exists the only control over the Centers which the Institute could exert. The district organizations finance themselves. Collectively they raise and spend approximately \$28,000 per year.

As an example of activities, during the past year Stuyvesant Community Center gained an appropriation from the city of \$5,000 for the planting of shade trees. It was also instrumental in getting the Board of Education to open a summer high school. This Center has adopted the custom of meeting regularly with the district's alderman. The latter hears petty complaints, about badly paved streets, the collection of rubbish, overgrown vacant lots. Many of these complaints are satisfactorily disposed of. The custom of meeting with the alderman is being taken up by others.

The Central Organization

In addition to the actual assembling of district organizations, the Institute tried to spread the community center idea. We must count upon spontaneous action on the part of the many unorganized districts, which in a number of instances has come to pass. For example, stimulated by our organization in Flatbush, which was founded about 1914, two other neighboring districts have, practically of their own initiative, formed community centers. Three have done likewise in South Brooklyn since the formation of the original organization there, also in 1914. The overhead work is carried on with funds raised and spent by the directors.

District sentiment, as I have said, has been most useful in creating community centers. But on the other hand, lack of co-operation among some of the well defined districts of Brooklyn has at times blocked the way to needed public improvements. With the hope of creating a single force, the more powerful in that it was strictly non-partisan, the leaders of the centers have united with the directors of the Institute in the formation of the Brooklyn Federation of Community Centers. At this time it can only be said that the Federation has been successfully consummated, and that its sub-committees are now at work upon projects which promise to be harmoniously carried through by the united communities.

STUDY IN RURAL COMMUNITY ORGANIZATION

This study, reported at some length in the American Journal of Sociology, was made in Dane, Walworth and Waupaca Counties in Wisconsin by Dr. Galpin of the Bureau of Agricultural Economics in Washington and by the University of Wisconsin. The study brought out the following main points:

(1) Rural society, like other forms of society, is made up of social groups. There were listed 121 open country neighborhood groups, finding their basis in geographical lines. In most cases there was one major interest holding these groups together. Among the factors were nationality, economic activities, topography, few residences, the social factor, kinship, religion, and educational purposes.

(2) These groups are changing things, making necessary adjustments in social organization and institutions. Four groups have recently emerged, and twenty-six have practically lost their sense of unity; sixteen are increasing in geographical size and solidarity; while fifty-four are decreasing, eighteen are standing still. Nationality is found giving way to religion in these movements, and education is taking the place of topography. The conditions influencing the change in groupings are a welding population, improvements in transportation and necessary adjustment in rural social institutions. Open country neighborhood groups are becoming fewer in number and larger in size. The groups close to the town or village are giving way first.

(3) Rural folk are always in a service relation to the nearby town or village, finding in the town or village economic opportunities, education, religion, social anchors, or other organized activity.

(4) Community organization consists of this mesh of organized and changing relationships. The town must become the former's service station, and the former must assume responsibility for larger community unions if the most effective service organization is to be achieved.

COMMUNITY ORGANIZATION AMONG THE FOREIGN-BORN

(Continued from page 6)

of at least twenty-five citizens residing within the district or city, the trustees or board of education in each school district or city shall organize and conduct community centers for civic purposes, and civic forums in the several school districts and cities, to promote and advance principles of Americanization among the residents of the state. The trustees or board of education in each school district, when organizing such community centers or civic forums, shall provide funds for the maintenance and support of such community centers or civic forums, and shall prescribe regulations for their conduct and supervision, provided that nothing herein contained shall prohibit the trustees of such school district or the board of education to prescribe and adopt rules and regulations to make such community centers or forums self-supporting as far as practicable. Such community centers and civic forums shall be at all times under the control of the trustees or board of education in each school district or city, and shall be non-exclusive and open to the general public.

Editor's Note:—In a succeeding article Dr. Hill will make suggestions of a practical nature concerning the methods of organizing neighborhoods of the foreign-born.

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EDITORIAL

EDITOR'S NOTE

The present issue of THE COMMUNITY CENTER is a double number, combining what would regularly be two numbers, for January-February and March-April. The officers and editorial board have had plans and routine somewhat disturbed by delays in negotiations for the publication of a larger bulletin, to supersede the present publication. It is confidently expected that the May-June number will reach our subscribers on time.

COMMUNITY ORGANIZATION IS NOT A MASS MOVEMENT

The article by Jesse Steiner, referred to in another column of this issue, which appeared in the March issue of the Journal of Social Forces, brings to attention an important consideration for students or advocates of community organization. The author contends that community organization is an effective remedy for what he considers present crowd methods and crowd enthusiasms of mass movements.

Community organization is in part the establishment of working relations between groups. That it is complete, however, when relations have been established between social service agencies is a statement far beside the mark. Doctor Steiner has not made the statement, but it is the inference of the claims of a certain school of community organization. Community organization is the establishment of relationships among not only service groups but among all forms of groupings in a community. It is not the assumption of power by the numerical majority which might, and often-times is, an incompetent although a powerful force. It is not the establishment of a brotherhood based on equality, nor is it a process of becoming alike. Just as it is not an organization of the proletariat, so

it is not the organization of a middle-class union. Its ideal is not that of making all of us 100 per cent Americans.

Community organization is the job of creating and establishing an equilibrium between the various loyalties that people hold to differing groups. It accepts existing forms of association rather than creates them. It deals, however, with other and stronger loyalties than those found in the membership of social service organizations. It is an attempt to find some working basis between classes, as well as service organizations; between scientist and man of the street; between rich and poor.

It is conceivable that relations between groups and class institutions and organizations can be established in other ways than in mass meetings, and one does not need to assume that there must be a talk-fest in which every neighbor takes part before there is any community organization. Certainly organization begins at least with the idea in the mind of one individual, and community organization, or that set of rela-



Arthur Evans Wood,
University of Michigan,
Vice-President, N. C. C. A.

tionships which furnishes the maximum good from interchange between organizations, may be affected by a few or at least a fraction of the individuals in each organization. Professor Lindeman has called community organization creative. It is creative when there is more good than harm to come from relations between groups or classes or institutions showing differences. It is possible that in certain situations relationships, or more intimate relationships than now exist, may bring more harm than good.

COMMUNITY ORGANIZATION TEACHING AT THE UNIVERSITY OF MICHIGAN

The University of Michigan this past year launched a new curriculum in community studies, and developments are being followed with interest by those who care to see more effective administration of community organization work. The University includes in social work such subjects as Child Welfare, Family Welfare,

Delinquency, Medical Social Service, Public Health, Housing, Leisure-time Activities, Social Settlements, Social Work in Schools and Industry, Immigration, and Community Development.

Class work is divided into six headings:— (1) Social work; (2) Community Organization; (3) Group Leadership; (4) Social Administration; (5) Statistics and Research; (6) General Courses.

Under Community Organization and Problems are listed the following courses:— Community Problems, Prof. A. E. Wood; Community Organization, Fred R. Johnson; Community Surveys .. Prof. A. E. Wood.

Under group leadership one course is given by Prof. Wood on Settlements and Community Center Work.

Field Work

Detroit offers almost unlimited opportunities for field work of every sort in connection with the social agencies of the "fourth city of the country." This field work is adjusted to the needs and circumstances of the individual student, though in general it requires from six to eight hours a day throughout the second semester. It is possible in some cases to arrange for a certain amount of field work during the first semester, and for some class work to be held during the second semester. Individual programs have to be adjusted. Mr. Fred R. Johnson, Associate Secretary of the Detroit Community Union, and Lecturer in Sociology, has general supervision over the field work of students.

Summer School

Professor Wood writes as follows:

"There was considerable interest in community courses in the Summer School last season. My course in Community Problems with 125 students was among the largest in the Summer School, made up largely of teachers who are eager to introduce such material into their classes in history, civics, etc.

"Three surveys, as doctors' theses, are in preparation under my direction. One is an excellent study of the Detroit Negroes by Forrester B. Washington, a Negro in charge of the Research Bureau of the Detroit Associated Charities. This is about completed. Two others are rural studies of Washtenaw County, Michigan; one on 'Conflicts in Rural Life', by Hal Coffman; and the other on 'Rural Community Organization', by William Terfenning.

"The Americanization work of the Detroit Board of Commerce has been taken over by the Detroit Community Union, and there is some prospect of a thorough-going study of their problem in Detroit next winter. We are trying to get started a University Social Center in Detroit where our graduate students may reside and study neighborhood problems."

A CO-OPERATIVE MAGAZINE BULLETIN

The Community Exchange Bulletin, a co-operative enterprise of the Americanization teachers in California, has been started for the purpose of exchanging experiences of those engaged in Americanization and neighborhood work with the foreign-born in that State. It is the joint production of the members of the Community Organization Exchange. The Bulletin will carry stories of teachers and directors of community projects, evening school programs, teaching of English and so on. Among the purposes of the Exchange is that of creating interest in community organization as a means of Americanizing.

SOME THINGS SCIENCE CAN DO FOR THE COMMUNITY MOVEMENT

(Based on the Presidential Address at the National Community Center Conference)

By Robert E. Parks

In an editorial in a number of "The Community Center" which reviewed the history of the National Community Center Association, Clarence A. Perry referred to "the next great task of the movement—the evaluation and analysis of existing experience looking to the final product of a scientific formula for community organization."

This is, as Mr. Perry says, a great task, and an interesting one. It was with this task in view that the National Community Center Association turned to the universities and invited their students of community organization to take a more active part in its plans and labors.

This did not mean that in the interests of the National Association science was to supercede practice. It did not mean that the National Association was to become a debating society, or even a society for social research. What the Association did intend was that the men of theory and the men of practice should work together in the future in a closer association than they had in the past.

The proposal is, from some points of view a least, ideal. But some will be interested to know just how this partnership is going to work. The relation of the man in the school with the man in the field has been the subject of much misunderstanding in the past. There has been on the one hand a disposition to expect from the academic man a wisdom about practical affairs that he did not, and under the circumstances could not, possess. There has been on the other hand a disposition to assume that the knowledge he did have was of no value unless it was somewhere manifestly and immediately practical. It was as if one should blame the scientist because he was not a technician, or the mathematician because he was not an engineer and did not build bridges.

"A Census"

What can the academic student expect to learn from contacts and co-operation with the man in the field? What can he in turn contribute to the solution of the practical man's problem?

Well, he can study the community center movement itself. The community is, after all, the students' laboratory, and every effort to reform or improve the community is a social experiment.

One of the things that the National Association has proposed to do whenever money and personnel may be available is to make a census of these experiments in the field of community organization. What are the social enterprises that describe themselves as communal? Where are they? How are they interrelated? Into what general classifications do they fall?

Some of these enterprises are successful, some of them are failures. Why does a community council succeed in one situation, and fail in another?

Upon the basis of such a comparison of successes and failures we should be able at least to redefine our problem. We do not make enough of our failures. We have not studied disinterestedly the effects of social legislation. Failures would be worth all they cost if we were willing and able to profit by them. At present we know very little about our most instructive failures, and for this reason the experiment they represented is of little value to us.

We have learned a great deal from the studies of life histories of immigrants. It is possible that some of the difficulties of our neighborhood councils could be solved if we instituted experience meetings. These experience meetings would seek, not so much an exchange of views, as an account of the circumstances under which these views were formed. The opinions of the least enlightened among us are often interesting when we know the history and the circumstances under which they were formed.

The Chain Store in the Local Community

Some years ago I noticed an advertising card in the elevated trains advising the public to trade in the neighborhood. This appeal to the local sentiment interested me. It is part of a movement of decentralization. It occurred to me that there was an unhealthy divorce between our local economic and business organizations and our community center. The first social centers were the rural post offices and the corner groceries. I was particularly interested in a local newspaper. This was supported by local advertising. Why not make it an organ of the local community? But I discovered that the chain store is not a local institution, and the local newspaper is printed downtown, showing how local business areas are now integral parts of the central business district.

This suggests to me that we are probably quite wrong in ascribing to the local community and to the local institutions of

the future an independence of action such as they have had in the past. The local community council should, perhaps, in order to succeed, be organized on the principle of the chain store and the "Piggly-Wiggly." Here again a sound policy in community organization waits upon a more thorough study of the local community.

There is a real problem connected with community organization, illustrated by the case of a dependent widowed mother of whom I know—a good mother, but unequal to the task imposed upon her by a large family. After many difficulties she became a community problem and got into the hands of the social agencies. Several agencies dealt with her, including the juvenile court, the church, the school, the larger welfare agencies, the House of the Good Shepherd. A map of these institutions show that they were dispersed over an area of eight miles. The mother and a daughter spent a very considerable portion of their time going to and from these various institutions.

The mother's distraction and uncertainty in her efforts to get from these varied, scattered and independent agencies the assistance and advice to maintain the family reacted upon the life of the family itself. It was reflected in her attitude towards the girl, which was that of a worried, overworked and rather inferior personality. If there was one special cause for the latter's delinquency it was probably the lack of coordination between the agencies that were called on to deal with the case. In other words, delinquency was a problem in community organization.

The New Politics and the New State

These facts suggest a wide-ranging problem that, as it seems to me, is directly bound up with the effort to create in our local urban communities a more efficient communal organization. These from the point of view of sociology are the problems of the new politics and the new state, the new state described in Miss Follett's book of that title.

The Community Center Movement is, in a way, a revolutionary movement. It is a response to profound changes in our social life, and reflects a very deep-seated unrest and dissatisfaction with present social conditions. But it is a rather slow-burning revolution. In this way it differs from the Russian conflagration.

Now I understand very well that more than science is necessary to carry on a revolution. Science at its best is always opportunist and never doctrinaire. Above all, science is not hortatory and does not preach. What the Community Center Movement needs, as someone said to me the other evening, is constructive leadership. What is a constructive leader? One who possesses the practical tact and insight of an expert and the vision of a prophet. It is hard to find both these necessary qualities in the same person. In the man who is genuinely interested in science you are likely to find neither. An interest and ability to formulate scientific generalizations does not imply an ability to apply them. The tentative, analytical and skeptical spirit of the scientific mind is positively antagonistic to the conviction, not to say fanaticism, of the inspired social leader.

Science is not enough. But what science can do, that the academic student of society can and should do for the Community Center, or, as we are beginning to think of it, the Community Organization Movement.

INFLUENCE OF THE CROWD SPIRIT

"Community Organization and the Crowd Spirit" is the title of an interesting article in the March issue of the Journal of Social Forces by Jesse F. Steiner. The crowd spirit according to this article is exerting a very considerable influence in social welfare and community work, as well as in civic and fraternity organizations. The American tendency to organize for all conceivable purposes and the methods used in these organizations are held as evidences of crowd spirit. "The crowd spirit must be appealed to in an effort to put their cause over in an orgy of enthusiasm that sweeps all opposition before it. It thus becomes a commonly accepted device by which a minority hold the whip hand over large numbers . . . Against this mania for the promotion of causes through emotional appeals, the community organization movement stands out as a vigorous protest." The agencies combining in community enterprise are said to hold a tremendous possibility of power but must be on their guard against being drawn into the vortex of the crowd movement. The emphasis of working through groups rather than through crowds is one of the chief contributions of the community organization movement to present-day society.

LITTLE TOWN IN THE CATSKILLS TAKES FIRST STEPS TOWARD ORGANIZATION

By Matile Dann

The community in question is a little town in the Catskills, whose native population is just short of one thousand people. During July and August this number is more than doubled, due to city boarders. There never had been an organization which brought the community together, or at least offered the opportunity of doing so. There are four churches, but they never co-operate. The political organization seems to be controlled by a few. Some of the people were anxious to start an association which would function during the ten months when there is the native population only. We realized that the town would be better off if it had a community organization, because it would afford the people an opportunity to meet together and lead to a co-operative feeling, instead of the present clique spirit. The town would be benefitted because the people as a whole could work for things. By having civic discussions the political status would be improved, because the people would know more about what is going on. Joint co-operation would also aid health conditions, recreation, and educational facilities.

To trace the first steps of the organization, I started with an advisory committee of twelve, composed as follows: the four ministers, the principal of the school, two doctors, the lady who was president of the Parent-Teacher Association, a lady and gentleman who were active in politics, the bank president, and the proprietor of the leading hotel. This committee met several times and arranged plans before the organization was publicly started. A program for the first six weeks was drawn up. It was of course necessary to realize that the people of the town were interested primarily from the social standpoint. A large hall was available and is now used three times a week. Some of the activities are card parties, smokers, sewing, addresses, civic talks and discussions, economic lectures and dances.

The members of the committee went about and interested a large number of the people, who were led to contribute to the support of the plan. When 250 were enrolled the organization formally started, and there are now 580 members, with more joining all the time. There are an entrance fee and yearly dues. After the first two months the interest of the people was apparent and at this point officers were elected, but the committee was also retained. The first steps were accomplished by getting influential individuals on the committee and then gradually getting in the people.

Some Accomplishments

The organization no longer asks people to join, but waits for them to come themselves. Some organizations formerly existing but which are now in this new community group include: The Men's Clubs of the churches, the Ladies' Aid Societies, the Parent-Teacher Association, the Masons, as well as nurses, doctors, politicians, and leading business men. The organization, besides being of a social nature, has successfully undertaken town improvements and has added new equipment to the small hospital. There is not much need for charity, but such cases as were found have been taken care of. Through the efforts of the people a new LaFrance fire engine

CHICAGO SCHOOL CENTER FILLS BIG PLACE IN NEIGHBORHOOD LIFE

While the delegates of the National Community Center Association in Chicago were making the rounds of the interesting neighborhood developments, their attention was directed to the Center in the Wells School at 936 North Ashland Avenue. The School is under the direction of George B. Masslich, from whom the following information was secured.

Mr. Masslich thinks that the school should be the nucleus of activities about it, and in this sense the Wells School has made definite steps toward becoming a real Community Center. He says:

"A Savings Bank is conducted by the children. They do the bookkeeping, and make deposits and withdrawals at the neighborhood bank. The account runs at times into amounts above a thousand dollars. The children are persuaded to save money for a definite purpose; to spend it more wisely—always keeping in mind that the money is theirs to spend as they will, and to transfer some of it to an authorized bank.

"The National Park Seminary Day Nursery is established in the Wells School, the only nursery, outside of California, to my present knowledge, to be conducted within a school building. By caring for smaller children, the longer attendance at school of older brothers and sisters is made possible.

"A Visiting Teacher, assigned by the Board of Education, investigates family conditions, conducts nutritional classes, and makes the co-ordination between the home, the child, and the teacher. In connection with the household arts work, housekeeping classes get practical training in caring for an actual flat, established by the Association of Practical Housekeeping Centers.

"We have had a 'play library', that is, a collection of playthings and play apparatus: balls, bats, crokinole sets, jack stones, and the like, which are circulated as are books in a library.

"At one time, we had a junior community center, afternoons, after school hours. Under the direction of the social workers from a recreation school, the children learned to play games, were told stories, and sang songs. For some time we attempted to conduct community center activities for adults, in conjunction with our evening school work, and classes in English to foreigners."

Because of the nature of the foreign population around the school it has been found exceedingly difficult, although efforts have been made, to carry on Americanization projects. There has not been sufficient support from the neighborhood or from other sources to make this part of the Center's work successful. Nevertheless, there are a number of community enterprises being carried on within the school. The Penny Lunch room is managed largely by the children, who do the serving, take care of the accounts, and direct, to some extent, the table manners and tone of conversation of the younger group.

has recently been purchased by a bonding plan, thereby securing much greater protection from fire. The benefits of this organization can be clearly seen, though it has been functioning for less than six months.

CHANGING COMMUNITY LOYALTIES IN CHINESE MISSIONS

According to excerpts from a letter printed in this issue there is little in China corresponding to the American community movement. There are, however, certain developments that seem to show some interesting analogies in Chinese to changing social conditions in American cities, as will be seen from the following excerpts.

These words are taken from an anonymous article by a keen and analytical as well as progressive young missionary of considerable American experience:-

"The foreign communities in China have certain characteristics similar to the new towns upon the now rapidly vanishing American frontier. The pioneer situation fosters the individualistic virtues, and it is interesting to note in these communities the part which the presence of death plays in producing unity. In China, for instance, during such dangerous times as the Boxer uprising, British and Spanish and American became as brothers.

"Upon both the frontier and in China men and women have journeyed into 'worlds which were not made for them'; and so their 'instinct of the herd'* seems to intensify and they draw into small warm groups. To this same instinct of the herd may be due also the tightness of the social groups and the supervision of the group over the individual, so that the original in conduct is sometimes met with the advice, 'You must remember that you are in China.'

"The missionary comes from a background of conquest to enter and occupy a new land. He lives as an overhead man in a separate group, making the native change. He is an expression of the expanding life of his home country and his enterprise gives opportunity to the dominating individual. He correlates with trade and facilitates its development. His work tends to produce a Chinese community separate from its neighbors, within which the foreigner's suggestion tends to be decisive. This group furnishes the necessary co-operation which makes possible the safety, comfort and permanence of his residence in an alien land. For these reasons the missionary enterprise seems to have fostered the extension of the control of one race or nation over another. The individual missionary came with no such motive and has not been conscious of this effect of his work.

"One comes, in China, to wonder whether the dominating instinct and the feeling of superiority are not greater barriers to brotherhood than any others. One wonders whether the zeal to change China may not partially rest, at bottom, upon an unconscious antagonism to things Chinese and therefore to the Chinese people themselves.

"Why not grant, then, since China will ultimately demand it, that China is as good, as competent and refined as her neighbors? If the concept of superiority is given up, the way may be opened for more co-operation, intermingling and accommodation between native and foreign. This would give a wider base of common ground between the diverse groups and take away much of the tension, suspense and insecurity which makes life in China a state of unstable equilibrium."

* Trotter: "The Instinct of the Herd in Peace and War."



Holyoke Home Information Center

"In one of the large rooms designed as an office and meeting-room, displays of millinery, clothing, dress forms, rugs, basketry, canned foods and house furnishings were arranged."

HOLYOKE HAS NEW HOME INFORMATION CENTER

Holyoke, Massachusetts, has successfully opened and maintained for the last four months a Home Information Center and "home for achievement clubs," which stands ready to answer questions relating to all phases of home making, and to help through classes in basketry, clothing, millinery, rug-making, home furnishing, laundry, etc. There are displays in the Center, as will be seen from the cut, and also a complete file of information on all these subjects.

The Center is bringing speakers and experts from outside to interest the women.

Center Connects Organizations

Miss Gertrude Franz, Holyoke home demonstration agent, is in charge of the Home Bureau quarters in "The Maplewood" at Maple and Essex Streets. This building will serve as a center for all the activities of the Holyoke Conservation Committee, the Eastern States League, the Junior Achievement Bureau, and the Hampden County Improvement League.

The establishment of Holyoke's home information center was made possible through a bequest to the Eastern States League by the late Frank Beebe, providing a trust fund for carrying on work in the homes and among boys and girls. As Mr. Beebe was a resident of Holyoke it is particularly appropriate that some of the first work made possible through the fund should be carried on in that city.

In one of the large rooms designed as an office and meeting-room, displays of millinery, clothing, dress forms, rugs, basketry, canned foods, and house furnishings were

arranged by Miss Franz. In the rooms given over to the Junior Achievement Bureau, equipment of the textile and metal crafts clubs was shown in operation by boys and girls. O. H. Benson, director of the Junior Achievement Bureau, gave a talk on the aims of junior achievement work.

One of the organizations connected with the Center is the Holyoke Conservation Committee. This committee is composed of J. B. Weis, Superintendent Peck, Mrs. Charles D. Heywood, Mrs. Charles A. Chase, Mrs. W. G. Dwight and Miss Esther M. Greeley. The committee organized with Mrs. Charles D. Heywood, chairman; Mrs. Charles A. Chase, treasurer, and Miss Kathleen Greeley, secretary.

Miss Gertrude Franz in her report of the work of 1922 says:

"The committee is conducting an educational piece of work, reaching women who would not otherwise have these advantages, and reaching home-makers at afternoon meetings. Canning and Garden Club work is undertaken by this committee alone.

"We aim for higher education along lines of homemaking, and through the practice of our teachings the women have more time for mental education in other fields, and for recreation.

"The total number of people reached in lectures, classes and demonstrations during 1922 was 6,700. This is exclusive of the Canning and Garden Club members, as well as the 4000 odd children benefited by milk and soup."

EARLY NEW ENGLAND TOWN IDEALS

In "Our World" of February, 1923, Franklin H. Giddings, Professor of Sociology of Columbia University, makes this statement, interesting to community organizers:

"The New Englanders of the second and third generations perceived that in town growth lay vast possibilities of economic gain by trade, industry, and unearned increment of real estate, but that to insure continuing and indefinite town growth the community itself must be an object of faith and loyalty; that it must have mental and emotional no less than economic and political solidarity. Clear on these points, they then perceived that to secure and hold the faith and loyalty of its substantial elements a community must be dignified; that to be dignified it must be respectable; that to be respectable it must be orderly and decent, religious (at least conventionally) and regardful of morality; above all, that it must be an organization not of mere citizens as political units, but of property-owning families and prosperous homes.

"They set about making such communities, and made them. The formula worked. The product was approved and imitated. The conception made its way to the Middle West, to the Pacific coast. It has moved irresistibly southward. It is the secret of Main Street and of Chicago, or Portland and Seattle, of Pittsburgh and Atlanta, of Los Angeles and Jacksonville, of Washington. It has made present-day America and Americanism. It has created the American."

FOR THE COMMUNITY WORKER'S BOOKSHELF

By LeRoy E. Bowman

Rural Sociology, by John M. Gillette. Professor Gillette has written a very comprehensive, readable book and interestingly has defined Rural Sociology as "that branch of sociology which systematically studies rural communities to discover their conditions and tendencies, and to formulate principles of progress." He urges resident community leadership and advocates rural community buildings. (Macmillan, 1922. 571 pages.)

The Immigrant Press and Its Control, by Robert E. Park. This book describes the foreign language press in America, giving facts and crediting the foreign press with being a valuable feature in assimilation. (Harper & Brothers, 1922, 488 pages.)

Financial Federations, by William J. Norton. This is a pamphlet of sixteen pages, written by the Director of the Detroit Community Union. It consists of reprints from "The Survey," which tells of Federation methods of organization, types of agencies to be admitted to Federations, the problem of the admission of budgets of national agencies, and the question of capital funds as discussed by an authority.

The Planning of the Modern City, by Nelson P. Lewis. This is the second edition of an authoritative book on city planning, with additions of considerable data which have brought the book up to date on the question of restrictions and zoning. (John Wiley & Son, Inc., 1923. 457 pages.)

Central Financing of Social Agencies, by W. Frank Persons. This is a study made by Mr. Persons for the city of Columbus, Ohio, in an attempt to help it decide for or against the adoption of the federation or community chest idea for the support of its social work. The Council of Social Agencies in Columbus has been considering this question for some time past and has approached a decision with the utmost care. One will find in this book the fundamentals of federation principles considered in the light of the long experience that Mr. Persons has had in social work. The study is based on the experiences of six cities which have tried to solve the money-raising problem by the federation plan. The book deals with the functions of organization, soliciting funds, administration, budgets, education, etc. On the whole, the book seems to be quite in favor of the federation plan.

Consumers' Co-operative Societies in the United States in 1920. A detailed study of the consumers' co-operative method has been issued by the Bureau of Labor Statistics of the United States Department of Labor, made by Miss Florence Parker, who got much of the information direct from the workers and directors in the society. Altogether, 436 societies submitted financial reports. Distribution of co-operative societies by states, according to size, age, nature, paid-in share capital, and so forth, is given. This is an excellent booklet of 145 pages, and is recommended to every student or critic of the movement.

Americans by Choice, by John Palmer Gavit. This volume is a detailed study showing how an alien can be made a citizen. It tells of improvements since the law of 1906, and brings promise that the change in recent years from the old to the newer type of immigrant does not show any decrease in assimilability. The result is given of a questionnaire answered by several

hundred judges. Mr. Gavit believes that citizenship should be given on the personal qualifications of the individual. He inveighs against race, color, religious or political doctrine as a basis for selection, and says the educational test is not a test as to character. We should, according to the author, simplify the judicial procedure necessary in adopting citizenship. (Harper & Bros.)

Co-operative Extension Work, Agriculture and Home Economics, State of West Virginia. This circular describes over two hundred communities in which country life conferences will be held by local people with the aid of agricultural, educational, health and other specialists, and will score themselves under several headings, as explained in Extension Circular No. 255, "Lifting the Country Community by Its Own Boot Straps." These headings are:

- (A) Community Spirit
- (B) Citizenship
- (C) Recreation
- (D) Health
- (E) Homes
- (F) Schools
- (G) Churches
- (H) Business
- (I-J) Farms

At the close of the country life conference and community scorings, the communities will take up detailed study of Extension Circular No. 265, "Helping the Country Community to Saw Wood on Its Community Program," wherein is given definite information as to how other communities have raised their score. (U. S. Department of Agriculture and West Virginia College of Agriculture, Circular 267.)

Johnston County: Economic and Social Pamphlet. This pamphlet of eighty-five pages was written by W. M. Sanders, Jr., and G. Y. Ragsdale, and is described as a laboratory study in the Rural Social Science Department of the University of North Carolina. It gives historical background, natural resources, industries and opportunities, "facts about the folks," wealth and taxation, gains in the white schools, the local market problems, iron ore in Johnston County, "things to be proud of in Johnston," and problems and their solutions. The towns in the county are described briefly but well, and one gets an interesting picture of them from this vest-pocket analysis. As usual, community pride is one of the main dynamic forces, and the community organizer would be interested to see in this pamphlet the list of places where Johnston County leads and others where it lags. (Issued by the University of North Carolina, June 13, 1922.)

How Women's Organizations May Help in Americanization Work. This is a four-page leaflet put out by the United States Department of Labor, Bureau of Naturalization, forming a terse and helpful set of suggestions for women's organizations.

A new booklet, *Home Play*, issued by the Playground and Recreation Association of America, contains suggestions for recreation in home and neighborhood. The bulk of the book is composed of stunts, games and recreation activities.

Bulletin on Junior Community Leagues. A new bulletin on the work of the Junior Community Leagues has just been issued by the Co-operative Education Association of Virginia, and may be procured by writing the Association. The principles of the Junior League, as outlined in the bulletin, are: (1) Citizenship, (2) School Spirit, (3) Health, (4) Athletics and Recreation,

(5) Self-improvement. Suggestions for a Reading Course, for which a certificate is awarded to members complying with the requirements, also appear. Details for the organization and conduct of the Leagues are given. There are now 254 Junior Leagues in the state, with a membership of approximately fifteen thousand boys and girls. The Association has a Junior League Secretary, who has charge of this work in Virginia. It is the purpose and aim of the Junior Community League to train the boys and girls through service to their school and neighborhood during school days, that they may be prepared to meet the opportunities and responsibilities of full citizenship that will be theirs later as men and women.

The School Index of February, 1923, (Cincinnati), quotes a paper read by E. T. Gold before the Cincinnati Schoolmasters' Club in part as follows: "No finer opportunity is offered the principal to get acquainted with his neighborhood and to get across to the citizens just what the school stands for than community center extension work. The principal has been a force just within the confines of his building or to the extent of a school playground. There has been built about him a reserve which has tended more or less to separate him from the adults of the neighborhood. He finally loses himself inside the walls of the building and the community fails to recognize him as a power. We need in our country an awakening of a community consciousness, for such a consciousness means a larger participation in a democracy. How large and successful this participation will be depends upon the opportunities that have been offered the people, both young and adult, to go to our schools."

Citizens' Business. The Weekly Bulletin of the Municipal Research Bureau of Philadelphia has issued an interesting three-page folder entitled *The New Role of the Citizen*. As a result of the piling up of population and extension of centralized public authority over a vast territory, the individual citizen has lost in importance as a unit in our body politic. The same factors that have tended to minimize the importance of the individual citizen has enhanced that of organized groups. Upon these groups the average citizen is becoming more and more dependent for information on public affairs, and public opinion is moulded by the group rather than by the individual. Most of our important legislation has its origin in groups. Finally it is group rather than individual watchfulness that proves the more effective in securing proper administration of public affairs. It would appear, then, that the citizen of the present day must act through the group rather than as an individual in order to exert any great influence on his government.

The Jewish Welfare Board has begun the publication of a quarterly magazine to be known as "*The Jewish Center*," which will serve as the organ for these centers in the United States, whose number has been increasing in astonishing degree. In the first issues it is stated that the Jewish Centers seek to include leadership of idealistic young men and women as well as older representatives of the community; full-time executive direction by a trained worker who understands the Jewish people and is loyal to America; adequate quarters; and conscious Jewish purpose. The Center will furnish opportunity for educational and recreational activities. It will be an information bureau, a center of sociability, and a Jewish town hall.

The Community Center

A News and Discussion Organ for All Who are Endeavoring
To Enrich Life Through Community Action

PUBLISHED BI-MONTHLY BY
THE NATIONAL COMMUNITY CENTER ASSOCIATION

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CONTENTS

| | Page |
|-----------------------------------------------------------------------------------|------|
| Tentative Program 1923 Conference, N.C.C.A. | 13 |
| The Philosophy of Community Organization, by Prof. Arthur E. Wood | 14 |
| Community Districting in Cincinnati | 14 |
| Community Organization Among the Foreign- Born - II, by Robert T. Hill, Ph. D. | 15 |
| Connecticut's Americanization Program | 15 |
| Berea College Takes Big Place in Community Development in Kentucky: | 16 |
| The County Achievement Campaign, by M. E. Vaughn | |
| How Community Grows, by Everett Dix | |
| Happenings in Many Communities | 18 |
| Editorial: Score Cards | 20 |
| Announcements | 20 |
| How High Would Your Town Score? by Katharine D. Kendrick | 21 |
| National Red Cross Organization | 21 |
| The Credit Union, by Caro D. Coombs | 22 |
| 1922—A Recreation Milestone, by Mabel Travis Wood | 23 |
| For the Community Worker's Bookshelf, by LeRoy E. Bowman | 24 |

TENTATIVE PROGRAM 1923 CONFERENCE NATIONAL COMMUNITY CENTER ASSOCIATION

The 1923 conference will be held in Washington, D. C., on December 27th, 28th and 29th. Headquarters of the Association will be in the Washington Hotel, with the American Sociological Society.

At the same time in Washington will be held the conferences of various other national organizations, including the American Sociological Society, American Economic Association, and the American Statistical Society. There will be joint meetings with some of the sections of the American Sociological Society.

Some of the speakers and subjects for discussion are as follows:

Robert E. Park,
Community Studies in Chicago.

Benson Y. Landis,
*Community Organization and Rural Co-
operation.*

E. E. Eubank,
Neighborhood Districting in Cincinnati.

Edmund de S. Brunner,
Social and Religious Surveys.

S. Zorbaugh,
*A Study of the Lower North Chicago
District.*

E. C. Lindeman,
*Report of the Study of the Committee on
Community Terminology and Analysis.*

James Ford,
*A Prize Study of Community Centers in
Boston.*

Warren H. Wilson,
*Methods and Findings of Rural Community
Studies.*

LeRoy E. Bowman,
*Fact Finding in One Hundred Urban Com-
munity Organizations.*

Nat T. Frame,
*Analysis of the Score Card in Community
Organization.*



CANEY CREEK COMMUNITY CENTER, PIPPAPASS, KNOTT CO., KY.

This is the center from which Mrs. Alice Spencer Geddes Lloyd is sending out organizers to the small towns in the surrounding mountains. Over a dozen community centers in these nearby communities have been organized by Mrs. Lloyd and her helpers. A school, put up by one of the workers, is shown on a succeeding page. In the home center from fifty to one hundred boys crowd the facilities of the wooden buildings and learn to become teachers and leaders among the mountaineers. Elementary education is the chief consideration in these regions where so little "learning" resides.

The Philosophy of Community Organization

An Historical and Analytical Discussion of Principles, Methods and Purposes

By Prof. Arthur E. Wood, University of Michigan

Recently the catalogues of our colleges and schools of social work have been seen to include in their curricula courses under the title of "Community Organization." To some of us it has been a matter of considerable interest to know what precisely is the content of these courses, as the title is somewhat vague. On the one hand, it may legitimately apply to the whole broad field of community life, including the structure, functions, and inter-relationships of organized groups and institutions; on the other hand, the term community organization is used in a much narrower sense to refer to the efforts of social workers to organize constructive forces on behalf of improved standards of living. This paper will discuss chiefly the narrower meaning of the term. It cannot be denied that modern industrialism produces conflicts and alignments that often preclude community organization on a broad and general scale in the interests of all.

The Beginnings of the Movement

Nevertheless, since the coming of the industrial era what is called community organization has been attempted in a variety of ways. A vast amount of effort by special groups has been expended, as the particular problems have arisen. The organizations within these respective fields have endeavored to meet community-wide needs, yet the initiative has been confined to small groups, unrepresentative of the community as a whole. A step in advance was taken when the specialized groups sought to co-ordinate their efforts through some more general type of organization. The Charity Organization Society was an example of this endeavor for more effective team work. But the movement that goes by this name has long since lost its coordinating function and become a separate and specialized organization. A further step has been taken during and since the war to secure co-operation in finance as well as in work, through the organization of Community Funds, Financial Federations, and so on.

Purpose of Efforts at Community Organization

We may now ask what is the purpose of consciously directed efforts of the sort we have referred to? Concretely it has been to meet particular needs as they have arisen, and then to prevent, so far as desirable and possible, the occasions for such needs. In a larger way, however, it may be observed that such social effort would not have been worth the while, unless it had aimed to create a synthesis of interests on behalf of a richer and more efficient community life. It seeks to make *communities* out of mere aggregations of people, or, as Professor Cooley has put it, to create a moral unity as a basis for social ideals.

A consideration of primary importance is that a community is a center of conflict as well as of comity, for in natural communities the common interest seems often to be overshadowed by a diversity of clashing interests of which the sociologist must take account. In modern life a number of dynamic social changes accentuate the factor of conflict. Such things as rapid urbanization, migrations due to unemployment or to fluctuating demands for labor, the shifting of neighborhood populations, tend to destroy the solidarity of primary groups of neighborhood and family which are the bases of the larger spirit of community. Associated with these changes in cities is the increasing prevalence of multiple dwellings which gravely menace the solidarity of family and neighborhood life. Complementary phenomena affect rural life, which is ordinarily regarded as more stable.

The Larger Spirit

As a counter influence it should be observed, however, that so far as cities are concerned, the very welter of urban and industrial life may create a cosmopolitan spirit which can be utilized by properly adjusted community organization through the social center and other provisions for leisure time. Nevertheless, it is true that the socializing influence of mere contact is slow to develop, and the earlier aspect of things is confusion.

The particular conflicts that obstruct the development of a larger spirit of community have to do with race, creed, class, occupation, politics, "town and gown," rural and urban mind, and other divergent interests. It follows that the various conflicting interests in the community seek expression in what may be called forms of pseudo or partial community organization, loyalty to which can and does eclipse loyalty to the community as a whole. For example, a chamber of commerce ordinarily functions in the interest of a class. Similarly, labor unions of the orthodox type are the custodians of the interests of only the skilled laborers in the community, and churches are proverbially clannish. In the local community, the more are employed methods of science in determining policies the less need there is for party divisions of the old-fashioned sort.

Anti-Community Organizations

There exist certain types of organization which are not only unnecessary, but are positively harmful. They may even be called pathological. Among such types that have present-day significance two occur to me, though others doubtless exist. The one is the Ku Klux Klan. Born of ignorance and inflaming ancient hatreds, with secret purposes and lawless intent, this organization is terrorizing communities of the land, making rational and wholesome ordering of community life impossible. The other organization which I mention may seem more ludicrous than portentous—namely the Fundamentalists. This movement away from science and progressive thought cannot help but detract from the ideal of the community as the center of man's aspiration and endeavor. It is strong in the smaller communities that lie outside the pale of the influences that come from science and modern social thought.

What the Problem Is from the Sociological Standpoint

The problem of community organization is to increase the number of socializing contacts. Effort toward this end should be more possible when institutions and social situations are in flux, as they are today, than in a caste society where social relationships are static and fixed. There are four contemporary movements which hold the promise, at least, of affording a larger measure of community-wide organization than we have experienced hitherto. The first of these is the growth of community federations among the welfare agencies. Another form of community organization that is destined to play a larger part is the *co-operative movement*, especially consumers' cooperation. The effective place for this to begin is the neighborhood. It combines social motives with those of economic self-interest.

The next interest of which I shall speak, and which affords a promising basis for community-wide organization, is that of *health*. With adequate personnel, equipment, and publicity it is comparatively easy to organize an all-inclusive community program in the interest of health. As a final example of more successful efforts towards inclusive community organization I would cite developments in the field of *recreation* including community centers, settlements, athletics, the drama, and other leisure time activities. It is not without some degree of justification that leaders in this work have appropriated for their own efforts the term "community organization."

Community Organization as a Social Process and Ideal

Community organization, in the sense in which we have discussed it, is a social process which aims to direct and readjust the social forces of the community so as to allay, and to overcome as far as possible, the antagonisms which arise out of traditional, institutionalized situations, to the end that a more disciplined and cooperative form of community life may be attained. This process is more of an art than a science; and it must proceed by the method of trial and error in which the ideal of the thoroughly socialized community is constantly kept in view. The ideal is probably not attainable, but if it were it would cease to interest us.

So far as I know it has been modern sociology only that has enabled us to see individual failures in crime, poverty and disease as phases of community organization, or of the lack of it. It is neither desirable nor possible to abolish the differences which separate the members of the community, giving rise to rival groups. But it is both possible and necessary to elevate the plane of rivalry and to prevent the development of demoralizing strife. This is the great task to which we must bend our theoretical and practical efforts. In the words of Josiah Royce, we should "judge every social device, every proposed reform, every national and local enterprise by one test: Does this help towards the coming of the universal community?"

COMMUNITY DISTRICTING IN CINCINNATI

For more than a year past an interesting districting plan has been carried out by the social agencies in Cincinnati. The city has been divided into six districts, where are held meetings of the social workers engaged in service in each respective section of the town.

Discussions of interest to the workers are carried on and committees have been formed on various subjects. The conferences are the result of an effort toward community organization. There will appear in these columns shortly an account by Miss Malka Segal of the developments within these district councils, and at the Christmas conference of the N.C.C.A. there will be a discussion of their usefulness by Prof. Eubank, of the University of Cincinnati.

COMMUNITY ORGANIZATION AMONG THE FOREIGN-BORN - II.

By Robert T. Hill, Ph. D., University of the State of New York

Editor's Note—This is the second article by Dr. Hill, dealing in this issue with practical measures.

Socializing the Public Schools

For the organization and conduct of community centers in school buildings which are most accessible to the foreign-born it is necessary for "citizens" to secure action. Doubtless this is as it should be, but it requires a type of cooperation among citizens and non-citizens which can, and likely will, in the course of time, be secured through suitable forms of community organization. There is much to be done toward making adequate use of public school plants for community purposes.

Socializing the public evening schools and extension schools and classes so that they will adequately meet needs is essential if such schools are to keep pace with modern thought and practice. Experience shows that the suitable recognition of recreational, vocational, domestic and industrial interests in evening school organization and practice increases their popularity, efficiency and success. As such they become both objects and agencies of exceedingly helpful community effort and interest.

Possibility of Complete Community Organization

The possibility of organizing a whole community for all possible community interests or needs appears doubtful, but the organization of parts of a community for special community purposes is possible and most desirable. Moreover, successful community effort in one direction breeds desire and capacity for similar effort in others. Community organization for educational purposes is peculiarly possible in many communities because the desirability of elementary schooling for all is generally recognized, and because, through existing or possible schools, facilities may be most easily secured. Nor are there so many points of conflict in such effort. Business, religious, political or group antagonisms are not often involved.

Inter-community understanding, appreciation and respect are essential for community cooperation. In its program of immigrant education the State Department of Education in New York, cooperating with the several communities of the state, has sought to promote better understanding through special courses, particularly for teachers, on Immigrant Backgrounds and Homelands. Results in every direction have justified these efforts. Knowing something about the countries from which immigrants come, including their history, political struggles, economic development, literature, art, music, popular leaders, physical and mental traits, education, domestic and other institutions, religious affiliations, and other features, teachers have been able to render much more efficient service both in evening and day schools.

Citizens other than teachers also have attended such courses of study with profit to themselves and to the community where they belong. Persons attending these and related courses have been encouraged to attend religious services among various immigrant groups, to patronize "foreign" stores and restaurants—much to the delight of their proprietors, to attend picnics, parties and club affairs of various immigrant organizations—upon invitation of course—to assist petitioners in taking out their first papers, and to cooperate in various enterprises of a community character.

"Mixed Affairs"

It has been my good fortune during recent months to attend social affairs or dinners of mixed groups of native and foreign-born people at Elmira, Binghamton, Syracuse, New York, Buffalo, Niagara Falls and other places. I doubt that in any gathering there were less than ten or a dozen different nationalities represented; usually there were more. Dissimilarities of physical and mental type, variety of occupation and social status were apparent, but it was not altogether easy to distinguish the native from the foreign-born. In nearly every case the occasion for meeting was in celebration of the admission to citizenship of a group of newly naturalized men and women. Frequently the affairs were held under the auspices of the Rotary or the Kiwanis Club, the Chamber of Commerce or a local Americanization League. The best results of such affairs are somewhat intangible, but they generate a spirit and idea and desire for broader community effort in other directions without which no community effort at all is possible.

Attempts at Forced Fellowship

During and immediately following the recent war many attempts at community organization in the way of Americanization leagues, councils, fellowships and associations were more or less successfully carried on throughout the country. Some of them remain, but many have disappeared in everything at least but the name. Most of them were "forced plants," so to speak, which, when unusual conditions passed, shriveled and died for lack of consistent purpose and well-organized leadership and

from various distractions. Nevertheless, for the time they played an important role in the partial socialization at least of exceedingly mixed and unorganized communities. A residue of their influence may be found in extensions of public education, at least in New York State, better understandings between foreign and native people, increased interest in citizenship and a measure of friendlier feelings within many communities. A rebirth of many such organizations and efforts is now needed with whatever changes and modifications of program and policy experience may suggest.

Such community cooperation as may be secured between native and foreign-born is usually what may be called "border-line cooperation." It is not the most recent immigrant, nor the most ignorant immigrant, nor the isolated immigrant, nor the relatively unsuccessful immigrant who is most available for or desirous of community enterprise. Such cooperation must usually develop, apparently, through the agency or person of competent leaders among immigrant groups who have risen above the mass and found a new world of interests and incentives in contact with other similar representatives of immigrant and native people.

There is a marked tendency for such acceptable representatives to be encouraged to associate themselves with community efforts of various sorts—health, business, education, public recreation, child welfare and similar community interests—for the sake of whatever possible contributions of experience, interest and point of view they may be able to make. Experience shows that the character, tone and effectiveness of such efforts are much in the hands of native Americans, on whom, consequently, there is a double responsibility.

Border-line Leadership

And like immigrant leadership, that among the American-born must apparently come from the "border-line" where are to be found those men and women whose business or duties or occupations or interests bring them more or less regularly and sympathetically in contact, not only with the foreign-born, but also with those lines of community interest and effort most needed and possible. It appears doubtful that the modern community can be organized for other than particular and definite purposes. So it is desirable to organize around those interests which are susceptible of organization. In broad community effort it is necessary for various groups to become self-conscious and articulate in a way which promotes the interests of all the groups. In the case of the foreign-born it is desirable for them to become articulate with the native-born in matters of common interest. The discovery and utilization of effective common interests, together with the discovery and development of leadership, are the two main tasks everywhere, apparently, in effective community organization and effort. In various types of socialized education for both the foreign and the native-born may be found many incentives for action and organization.

CONNECTICUT'S AMERICANIZATION PROGRAM

Excerpts from the Report of the Board of Education of the State of Connecticut, 1921, Department of Americanization:

"The department has cooperated with the Federal department of Americanization. Local directors have been appointed in the respective towns by joint action of the state director and local school committees. The local directors in most cases have had offices in municipal buildings and have been recognized as distinct officials of the city governments. The state director employed a foreign language speakers' bureau of naturalized citizens to assist at Americanization meetings. It has been the policy of the department to carry on Americanization work by intensive methods.

"Whenever a director has been appointed, his first duty has been to conduct a brief survey of the field of endeavor. Practically all the necessary information has been obtained from a few sources. The industries supplied information regarding the foreign-born. Questionnaires were used.

"Following such a survey an Americanization committee was usually formed representing the educational, social, civic, professional and business groups.

"The first step has been to interest the aliens in attending Americanization schools where reading, writing and civics, including our history, institutions and form of government, have been taught. The community program provides for improving the social as well as the living conditions of the foreign-born, through the cooperation of public-spirited citizens, the industries and the municipalities. Likewise the recreational activities have been organized and community centers formed."

Berea College Takes Big Place in Community Development in Kentucky

COUNTY ACHIEVEMENT CAMPAIGN

Berea College Maintains Interest in Long Contest between Kentucky Counties

(Superintendent of Extension, Berea College and Allied Schools)

By Marshall E. Vaughn

(Continued from January-April Number)

One county reports five new churches under construction and six new Sunday Schools organized, which have enrolled nearly five hundred homes in the home improvement department. This is only one example from a single county out of the ten competing in the contest started August 1st, 1922 and ending December 21, 1923.

Each county has an executive committee or County Council that is ready to work with every citizen in the county who shows any desire to improve his surroundings and make real progress during the coming year.

Prize Offered by The Courier Journal Stirs Interest

Nineteen hundred twenty-three is a very important year for Pulaski, Rockcastle, Jackson, Whitley, Knox, Owsley, Lee, Breathitt, Morgan and Knott Counties. They are all in the contest to win the prize money given by The Courier Journal, and the county whose citizens show the greatest interest is the one most likely to win the first prize. But if a county fails to win the first prize of \$3,000, it has a chance to win the second prize of \$2,000.

How Citizens Can Make Points

It is easy for any citizen to make points that will count toward winning a prize. For example, if a householder paints his house he will receive credit in points toward the prize. If a farmer whitewashes his barn, buggy-house, residence or other building he will receive points toward the prize. Every school can make points by making necessary improvements.

To quote from an appeal made in a Contest bulletin:

"Do you wish the bad piece of road over which you must travel to reach the store, fixed? Now is the time to get your neighbors interested in doing the work and getting credit for it in points toward the county prize. Do you take your county newspaper? If not, subscribe for it at once, as your county gets points for every new subscriber for the county paper or for a daily, farm journal or church paper.

"Did you know that thousands of good people die every year of such diseases as typhoid because the water contains disease germs and the people do not know it? Have your water supply tested and you will get credit for it toward the county prize. Ask your county health officer. There is a full line of achievements in Agriculture that your county agent will tell you about. There is the Junior Club work that is very important for the young people and it all counts in the contest. Your county agent is interested in the club work and he is also boosting the contest. He is anxious for you to help him make the club work of your county the best that can be found."

Community Clubs

"The Community Club is one of the most needed organizations in any neighborhood. It brings the people together to discuss things of interest to their community and how improvements along all lines may be made. It gives the people a chance to have worth-while social occasions where they can lay aside the cares of home work and enjoy themselves. Every time there is a meeting of the community club the county receives credit for it. Each club should choose a chairman and a secretary to keep in touch with the county agent, who will keep in touch with you in working out your achievements.

"One of the greatest needs today is a revival in the church and Sunday-school life of a community. By joining the contest you will have a chance to help build up your church and Sunday-school attendance.

"By properly organizing the work and giving different subjects to appropriate committees you can carry the whole program along at the same time and no single group will feel burdened. It will be a joy to know how effective your combined efforts for community betterment have been."

The counties in the contest were visited by a Berea representative to assist in organizing. A County Council was formed of Chairman, Secretary and heads of the ten departments described in the last issue of "The Community Center." At regular periods during the seventeen months Berea representatives are visiting the competing organizations. At the close of the contest a committee appointed jointly by Berea College and The Courier Journal will visit each county and determine its score. If this committee cannot decide, the Governor of the State will name another person on the committee to bring about a decision.

HOW COMMUNITY GROWS

AS EXEMPLIFIED IN A GROWING COMMUNITY

By Everett Dix

Supervisor of Social Service Training, Berea College

The Berea community, Gaul-like, is divided into three parts—college, town and country. A division like this is generally recognized as a difficult one in which to secure community action. College towns are considered, in this respect, to be "the limit." The college people have always felt a certain responsibility for the people living round about and have tried to contribute something to their lives, even to their support, in some cases. They have also recognized the need of Sunday Schools and preaching service in outlying districts and have unselfishly volunteered to go out and teach them and preach to them and lead their singing with no reward expected except the attendance of the people at their services and the pleasurable sensations that go with a satisfied conscience. They have thus succeeded, without intending to do so, in pauperizing many of the families and neighborhoods, financially and religiously. This propensity of many well-intentioned, philanthropic-minded people to be interested only in the poor and unfortunate of a community—who are usually also, on the whole, the least promising as leaders and builders—has been evident among us. This has relieved the communities or neighborhoods, as such, of the responsibility of looking after their own needs. The townspeople of affairs, on the other hand, are likely to think of the college people as a *bloc* that will vote together and that will dominate any community meeting or any community movement that may be inaugurated. The fact is, all college professors are specialists in their various lines and, considering themselves authorities and leaders by right, are slow to accept leadership from anybody else unless it is of an outstanding, unmistakable kind. The total result has been a lack of much community leadership or community solidarity.

Berea Determines to Change the Situation

Now, the reader will please understand that Berea is not to be criticised as being out of the ordinary or particularly backward along these lines. On the contrary, she is well in advance of most similar communities. The same condition is found to exist, and usually in a greater degree, in practically all college towns. What this story is about is how Berea is at work in earnest to change for herself that inherent condition of college towns. When forty men and women, regularly selected and representing every organization in the village and every neighborhood in the rural part of the community, sit down as a council and together work out a community program for a considerable time in advance it may be taken as an indication that the various parts of the community are beginning to function together. Such a meeting happened at Berea on the seventeenth of September last.

The War Started Things

Nearly everything we have now that is worth-while started with the war. It was the Red Cross that first taught us at Berea

(Continued on page 17)



A Kentucky home that has been touched by the stimulus of the Home Improvement Campaign.

HOW COMMUNITY GROWS

(Continued from page 16)

that the different groups and organizations and religious bodies could work together at the same task. It was here that the spirit of real co-operation among groups was born.

This birth of the spirit was to be followed by other visible manifestations in the community life. The union of feeling and effort was already becoming noticeable in the village itself, when a series of meetings was planned for seven rural neighborhoods last winter. Each neighborhood was to have a series of four meetings, one each month during January, February, March and April. This program was printed on one page of a folder distributed in all the neighborhoods concerned. It is printed here:

FOUNDATIONS FOR COMMUNITY BUILDING

ONE NUMBER A MONTH FOR FOUR MONTHS

JANUARY NUMBER: An Evening of Entertainment and Good Times
Pictures, Music, Literary Readings, Fun for the Children
(RECREATION)

FEBRUARY NUMBER: Dollars in Dirt

All that is worth while on the farm must come ultimately from the soil. The fields and garden are the reservoirs of wealth and health, happiness and prosperity. Exercise by the Boys' and Girls' Clubs.
(HOME AND FARM)

MARCH NUMBER: Keep Fit for the Work of the World

Health the basis of all effective effort. Why not live to be 100?
A play by the children. Music.
(HEALTH)

APRIL NUMBER: The Christian Basis of Community Development

"Thou shalt love thy neighbor as thyself." Community Singing, Stereopticon Views. Bible Verse Contest.
(RELIGION)

The statement on another page of the folder will explain the spirit in which the work was carried out:-

Help-One-Another Meeting

The program of meetings scheduled on the opposite page is planned with the idea of mutual helpfulness. Berea College and the organizations associated with it must carry the gospel of education, of progress, of good will, of service to all whom they can reach—in order that they may themselves live. They must, themselves, feed upon the fresh thought, the original efforts, the ideals, the aspirations of people—the people along the road sides, the people on the farms, in the homes, the fields, the woods, the schools.

Here we meet at a half-way place. Here we get together so that we can talk and learn from each other. Here we shall go to school to each other. The program on the opposite page represents only what the extension workers are willing to contribute to the meetings. Each community will be expected to have numbers by the children and by others who have things to contribute. Come, let us have a good time—a good old neighborly time, together.

Some Democratic Phases

It is worth emphasizing here that community organization to be successful must be democratic—not simply in the matter of everybody's having a voice and a vote, but in everybody's having a chance at the efforts necessary for achievement. Of all the twenty-eight meetings held in this series none was presided over by anybody living outside the neighborhood. Sometimes, to be sure, it was necessary to do a good deal of prompting, but for the most part it was felt that every meeting was strictly an affair of that particular neighborhood and that the people there were responsible for it. The meetings were largely attended and enthusiastically carried out by the local leaders.

July the Fourth was fixed as the time when all these neighborhoods should get together in a culminating meeting. One of those most responsible for the growth of Berea College and for many of the important occasions connected with its growth said more than two months after the picnic, "I said at the time, and I still believe with my present perspective, that it was the greatest day I have ever seen in Berea."

There were two outstanding features. One was the close neighboring and friendly hobnobbing of all the classes referred

to in a previous paragraph, especially as they ate dinner together on the ground. Almost for the first time each class seemed really to appreciate the others. This was not accidental. Both town and country people had been led up to do their part by the advance work that had been done.

The other feature was the co-operative effort that resulted in the community pageant in the tabernacle before two thousand spectators. The pageant was a real one with a theme and was given by eight different groups of people from as many different neighborhoods who had not practiced together once. The show was created, as it were, in the presence of the spectators. But it went off without a hitch to the great satisfaction of all concerned.

The opening parade with its seventy-five floats, the Bible verse contest where the champions from the different neighborhoods contested for the grand championship, the games and folk plays to the tunes of old-time fiddlers on the green, the base-ball game in the late afternoon, were other important features of the Independence Day celebration.

New Vision for the Community

The new vision that the picnic had inspired was soon manifest in the proposals and plans that began to be made. The spirit of Community was abroad and was manifesting itself. It was a time for careful judgment. The community house that had been dreamed of by some of the organizations not strong enough to build it alone, now seemed possible. But we were not far enough along to expect the universal financial support that would make it really a community owned institution. It would be a village

house but would not be a real possession of the country people. Besides, there was one organization lacking in the village to make the most vigorous action possible; the women had two clubs, all the people were associated in the Red Cross Chapter, the churches, even, were interested, but there was no men's club. Just at this time the organization of a Kiwanis club was begun and it is now making rapid progress in building up a membership and developing a program.

A School Contest Held

Shortly after the picnic a friend of education came forward with an offer of prizes amounting to fifty dollars to the rural schools that would excel in certain achievements during the present school year. It seemed a good thing to get the whole community to go into and back together. So the school contest was the occasion of calling together a community council representing practically every organized interest here. In the village the various organizations were represented—the four churches, the college, the public school, the

Red Cross chapter, both the women's clubs, the Y. M. C. A., the Kiwanis club, the American Legion and the G. A. R. In the rural part of the community representation was by neighborhoods. Seven outlying neighborhoods were represented.

Fifteen schools are in the contest and working hard. Through this contest and the supervision of it are being promoted school attendance, neighborhood organization, community, school and agricultural fairs, Junior Red Cross, Modern Health Crusade, and reports on books furnished by the Extension Department of Berea College Library, and the Junior Agriculture Clubs. The winter meetings will be held again in the various neighborhoods this winter. The Council will hold meetings when it seems necessary or desirable. And the community program will go forward. Some day we shall have a community house.

(Continued on page 23)



The first work of the Berea Community Council was a campaign against moonshining in adjacent territory. The Council employed a detective at a cost, including traveling expenses, of \$300 a month. The moonshine stills have now been almost eradicated from that territory.

Happenings in Many Communities

Connecticut

A Pastoral Parson Becomes Community Leader.—A "pastoral parson" in a town in Connecticut has connected his work with many of the vital interests of the community in a way that is striking to a correspondent of "The Community Center." To quote from his enthusiastic description: "After helping to make a big freezer of ice cream on Saturday evening we drove down the hills and through the woods to an old house appropriated by the pastor for a combination church, community center and playground. Here sixty people gathered from somewhere in the woods, some coming two or three miles' distance, and enjoyed a social evening with games, dancing and singing, and for good measure a prayer by the pastor. The ice cream, which was a real treat to these children as well as the grownups, was passed around, and after a short talk by the writer the enjoyable evening was brought to a close.

"The church services on Sunday morning in still another section in the heart of the woods was a revelation to the writer, who lives in New York and could not see where the congregation of sixty people could come from for this service, as not a house was visible from the steps of the church. The dinner served in the back of the church at the close of the service was enjoyed as much by the writer as his speech had been enjoyed by the audience, and the ball game for the children and a few of the men following the dinner was also a time of recreation for all. The pastor's work leads to the conclusion that churches such as this should furnish these people with music to brighten their monotonous lives, recreation of a healthful and clean character to relieve the tediousness of a hard existence, and a practical simple religion to supply the spiritual needs."

Cincinnati, O.

Whole Community Is Built Near Cincinnati.—Bleeker Marquette, Executive Secretary of the Cincinnati Better Housing League, told the National Conference of Social Work about the town of Mariemont, which he called a model in town planning. For many years Mrs. Mary Enery and her chief adviser, Mr. Charles J. Livingood, had been studying the situation there, and they finally announced the purchase of a tract of three hundred and sixty-five acres of land. Their plan was fully developed before the land was secured, and even the man from whom it was purchased had no idea of the reason for which it was being bought.

The site adjoins the Little Miami River, along which an attractive drive is planned. There will be seven hundred and fifty building lots, covering one-half the territory. One-fourth of the territory will be given over to stores and one-fourth to public property, including a park, athletic field, playgrounds and public square. In the center of the town will be located, according to Mr. Marquette, the public buildings—the town hall, post office, public market, community building, stores, theatre, schools and hospitals. Families will be limited to six or seven to the acre. A predominating type of home will be the single

detached structure, although there will be groups of four, five and six houses separated by party-walls; semi-detached houses; apartment houses, and perhaps other types.

Every feasible means is being used to prevent speculation, and it is stated that surplus profits will be put back into community development. Mr. Marquette writes: "I do not believe there is anything in the plan as yet along the line of community organization . . . although I am confident that after the scheme gets under way this will develop."

Chicago, Ill.

An Experiment in Community Organization.—The Lower North Community Council of Chicago, Illinois, in cooperation with the Department of Sociology of the University of Chicago, is carrying on an interesting experiment in community organization. The viewpoint departs from the usual idea. As opposed to the usual attempts to revive neighborliness and personal contacts on the basis of local areas, it consists in the attempt to organize the expert persons with influence and persons with money, about various projects as they arise out of local issues. Card files containing data about these persons are on the desk of the Council Secretary. Then, specific groups are organized for specific projects, according to their abilities and interests. On a health issue the physicians are organized; on a city planning issue the property owners are organized, etc. The experiment is interesting, in that it is an attempt at a type of community organization that will not run counter to the inevitable trends and forces of city life, but will rather utilize them.

The Department of Sociology of the University of Chicago is making a study of the social groups and forces in the area over which the Council operates, in an attempt to get a more thorough understanding of the tendencies and problems involved in the life of the area and the attitude of the person with whom the Council must work.

A similar study is being made, by the Department of Sociology of the University of Chicago, of Bloomington, Illinois, where there are more of the neighborly contacts in existence. The idea is to work out a knowledge and technique of the utilization of the "human resources" of the community. It is believed that new chapters can be written in community organization and communal efficiency. It is the belief of many that the real attack must be around persons and their relations to the community.—R. E. P.

An Institute for Social Research.—There was held at the University of Chicago, from August 20th to 30th, a Sociological Institute for those interested in research.

The institute was under the direction of the Society for Social Research. The plan was to hold a round-table, worthwhile conference on research subjects now in progress and the methods of research. Much of the research discussed concerned the community and community organization. The idea was to introduce a new departure in the line of conferences by making the institute a "Sociological Clinic."—R. E. P.

Miami, Fla.

Community Council of Civic Clubs.—The form of a community council has been set up in Miami, Fla., that has significance for the student of community organization. It involves the cooperation of a number of local agencies, including the Rotary Club, the Kiwanis Club, the Civitan Club, the Advertising Club, the Miami Realty Board, the Miami Woman's Club, the City Manager, and the Chamber of Commerce.

Two members from these clubs are selected to form the governing board. There is also an advisory board of specialists, experts and retiring officers from the governing board. Third, there is a community organization board composed of the presidents of all of the clubs and associations in the city, whose function it is to assist in developing the extension work of the Community Council throughout Miami and South Florida by the influence and activities of each individual group. Lastly, there is a committee of one thousand which is "an organized audience for open forum and community cooperation."

Mrs. Robert Morris Seymour, Secretary of the Council, says that the council is at present a plan and the beginning of organization into which is to be put enthusiasm and the cooperative spirit.

Northfield, Minn.

Northfield Community House.—Northfield, Minn., is proud of its Community Building, which, according to the Northfield News of recent date, is centrally located and serves as a community center and city hall, as well as the headquarters for all community and civic organizations. Built originally as a Y. M. C. A., it lost its importance when Carleton College passed out of existence. For five years it was the city library. In 1915 the city council passed a resolution to make the building over as a rest room. In April 1919 it was dedicated for community uses as described above.

Recently the State Christian Endeavor Convention was held in Northfield and the delegates commented, according to local authorities, very favorably on the Community House. The house is open every day, and in the evenings until 9:15. The rest room is open, with the matron in attendance, on Sundays from 1 to 6 p. m. Twenty to thirty girls working in the down-town offices use the rest room, and Saturday evenings, the busy times, may see as many as one hundred there. Some women leave their babies in the rest room while they go shopping.

Highland Park, Richmond, Va.

Community Night Celebration.—The Cooperative Educational Association of Virginia reports an interesting program put on under the auspices of the Citizens' Association in Highland Park:

"All the organizations in the Park were asked to cooperate in putting on the affair and the result was most gratifying. It is well to get all the people of the community together and let them know just what organizations are really at work in their midst.

"Among the interesting features were: 'Flag drill by school children, Dance, School Project Work—arranged by the Mothers' Club.

"One Act Skit, 'Mrs. Gallagher and Mrs. Shean,'—arranged by the Woman's Club.

"Address on 'Community Spirit,' by Dr. F. T. McFaden.

"Scout Ceremonial—Girl Scout Troop, No. 20.

"Athletics—talks by leaders in this work, and various phases of athletics presented—arranged by the Athletic Clubs.

"Music was furnished by the Methodist Church Orchestra. An immense crowd was present, every inch of space in the school auditorium being taken and many being turned away."

New York, N. Y.

Chelsea Gets Together Its Health Agencies.—Twenty-two different agencies in the Chelsea District of New York City conducted a health week during the latter part of April at the Hudson Guild. Horrible, as well as attractive, posters appeared on walls in the community and thousands of people saw the evidences of health work carried on during the exhibit. Among the organizations co-operating were: The Catholic Charities, Henry Street Nurseries, St. Columba's School, St. Michael's Church and Hudson Guild Settlement.

St. Louis, Mo.

Community Council Establishes Department of Race Relations.—The Board of Directors of the Community Council has voted to establish a Department of Race Relations as the result of a written request from the St. Louis Conference on Race Relations. This is one of the three departments added by the Community Council recently, the others being the Social Service Exchange and the Central Purchasing Bureau. The Council now has sixteen functioning departments, including one on neighborhood work and recreation and another on Americanization.

Canada

Town Improvement in Canada.—"Social Welfare," the organ of the Social Service Council of Canada, gives the following incidents from the report of Alexander Maclaren, Community Organization Secretary of the Council.

"One day I received a letter from a small village in Ontario where the usual conditions of denominational and other divisions existed, and no worth-while

community life was being enjoyed. A weekend visit led to the appointment of a nominating committee, which resulted in the bringing together in a short time of a community club with 400 paid-up members. This club has brought about the wiping out of old feuds and the increase of attendance at church.

"In another village where a Community Life Institute was conducted two results at least came from it. An Egg Circle was organized for the cooperative selling of the eggs of the whole community. Three churches, Anglican, Baptist and Methodist, which had never worked together before, held union services during the summer months."

Italy

There has come to this magazine from Rome a letter signed by the editor of **Il Dopo-lavoro** and accompanying it two of the recent issues of that periodical. The editor maintains that the aims of his review, "Il Dopo-lavoro," are identical with the aims of our Community Center, and is sending exchange copies regularly.



The Edna E. Hughes School at Beaver Creek, a fine example of the official county school established as a direct result of the Caney Creek work.

The insert shows the type of school house that preceded the Community schools.

When the first efforts were made to organize in Beaver Creek, one hundred men met at a wooden church and discussed their community problems with the secretary of the National Community Center Association. The subject which would not down was that of the inadequate school of a single small room, in which one man was attempting to teach a hundred and twenty-five pupils. For the first time in the history of Beaver Creek it assumed the right to demand aid from the county officials, and in addition it pledged those one hundred citizens to better school facilities. They have done their share; the county superintendent has helped, but most to be credited is the lady whose name the school bears.

The Community Center

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The National Community Center Association

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EDITORIAL

SCORE CARDS

Franklin County, Massachusetts, succeeds in making its citizens more conscious of their needs of a social service nature, and of some of the ways of meeting those needs, by the use of a score card carefully worked out. There is now progressing in ten counties of Kentucky a county contest on points of a score card adapted to the particular needs of mountain communities. Nat Frame is holding up the measuring stick to the communities of West Virginia in the form of a score card, worked out by Federal, State and University experts. These are only some of the outstanding evidences of the vogue of the score card.

The Federal Government has created a Federal Council on Citizenship Training to discover and make known ways in which government departments may aid, with their present personnel and facilities, in the stimulation of greater interest in America/ in its government, and the intelligent exercise of citizenship. Representatives of several departments sit on this Council, and it has recently put out the result of its past labors in the form of a community score card. Citizens are to be stimulated to judge by the many items listed where their towns fall short.

Without question the score card has aided organizers to make definite some of the ideals they have tried "to get across." It is an instrument that tends to make any community effort comprehensive and rounded out. It is an instrument only, however, a tool in the hands of a person or a group with community purposes, experience, time and energy to put into the organizing and stimulating of others. As such we shall

be glad to see it carried further than it yet has been.

We trust, however, it is not to be another arbitrary measuring stick similar to the mental tests of recent years. Surely no one score card that has yet been devised can be used in the Kentucky mountains and Franklin County, Massachusetts, not to mention urban districts. Let us devoutly hope, therefore, that bases of items in score cards will be formed on the communities for which they are intended and that no standard is created for our universal stimulation. Let us hope further that each score card may be consciously adapted to a present problem or problems, and thus be regarded as a part of an ever changing situation.

The use of score cards to date has succeeded, we believe, because it has been the use of score cards by persons knowing what they were doing, *not* reliance on the educative value of a perfect scheme put into the hands of any one in a community who wants to improve his neighborhood. Reliance upon it as a scheme would entail all the disappointments that enthusiasts have experienced because of their trust in a form of organization. The making of score cards must be a profitable exercise for those who make them, the more so the greater the degree of study and effort to make the items conform to the problem in hand. The use of score cards must be enlightening and broadening for neighbors to the extent that it leads them actively to take part in civic enterprises.

The manipulation of any scheme of a broad title by a small group seeking factional aggrandisement would be unfortunate. We were asked recently to give to one person just forming a "city-wide council" in a southern city written statements of the highest standards worked out by experts in all the forms of civic enterprise. The "council" was later to be enlightened with our perfect standards, then stimulated to put them all into practice—of course under the leadership of the person who was bringing them home. Such counsels of perfection can do little but delude the over-ambitious would-be organizer and give further cause for lack of confidence in some community organization projects.

One of the subjects scheduled for free and informal discussion at the Conference of the National Community Center Association at Washington is this of the score card, its uses, limitations, values and dangers.



1923 Conference

NATIONAL COMMUNITY CENTER
ASSOCIATION

Washington Hotel, Washington, D. C.

December 27th, 28th and 29th

Special rates on all railroads

ANNOUNCEMENTS

The Recreation Congress will be held in Springfield, Ill., October 8-12.

The New York State Congress of Mothers and Parent-Teacher Associations will meet for its twenty-sixth annual convention at Auburn, October 9-12. Preparations are being made for 400 delegates. The state membership has risen from 12,000 to 24,000 in the past year.

A Study of 5,000 Camps.—A study of the approximately 5,000 summer camps in the United States was begun June 1st by the Playground and Recreation Association of America, under the supervision of an advisory committee appointed by Joseph Lee, president of the Association. The study is financed by the Laura Spelman Rockefeller Memorial and is under the immediate direction of L. H. Weir, an expert on camps and municipal recreation. A practical summer camp handbook will be issued, treating such subjects as location and construction of camps, sanitary and medical facilities, diet, recreative activities and nature-study education. Many camps are conducted by recreational agencies, business men's clubs, settlements and churches. However, 330 are private. The last few years have witnessed a vigorous growth in the municipal camp idea and there are more than 125 vacation camps operated by cities. The automobile has been responsible for the 2,000 tourist camps now said to be in existence.

Boy Gangs and the Community.—Mr. Frederic M. Thrasher, of the Department of Sociology of the University of Chicago, has been making an intensive study of boys' gangs in Chicago. The results of his research will be published soon, in a book entitled "The Gang." The boys' gang is a symptom of the lack of conscious and reflective community organization. It is an "interstitial" group. By this is meant that it is filling in a gap between family life and later business, political, and social clubs. In modern communities there exists such a gap, in which no other groups are functioning. The study of gangs in Chicago reveals these facts in a striking manner. Gangs are found in disorganized areas where community organization is at a low ebb. The public has failed to grasp the problem intelligently. It generally fails to see that the gang is a natural group and fills real needs in the life of the boy. The public usually tries to repress the phenomenon, and does not see that fundamental traits of human nature are involved. This is reflected in the attitude of the police and administrative officials. Most of the settlements and community centers see the problem. They are dealing with it, but reach a comparatively small fraction of boys. The Boy Scout organization also is in the field, but lacks men who are trained to handle this type of boy. Other agencies also aid materially, but do not reach the boys effectively.—R. E. P.

HOW HIGH WOULD YOUR TOWN SCORE

HOW FRANKLIN COUNTY, MASS., SCORED ITSELF

By Katharine D. Kendrick

This was the way Franklin County did it. Two Red Cross nurses, the Anti-tuberculosis Association nurse and the Red Cross County Secretary, divided the twenty-six towns in the County among them. Of these towns, fifteen had a population of less than 1,000. Eight of these fifteen had less than 500 inhabitants. Seven had less than 2,000 population, and the remaining four towns had approximately 3,000, 5,000, 7,000 and 15,000 people.

In each town the nurses picked "key people." Into their hands they put a little pamphlet called "The 100% Community," explaining that each town was to make its own score card. These were to be assembled for the whole County so that the sins of omission of the individual towns would be known only to themselves. The final score was to be presented at the State Conference by local speakers, one for each of the five divisions: Health, Education, Employment, Recreation, Public Welfare.

The Organization

These "key people" rallied others about them. They studied the score card. Then a meeting of the County workers was held. Questions flew thick and fast—what is "adequate school inspection"—what is "adequate care for mothers with dependent children?" At the suggestion of the towns' people more points were added to the score card. From their various walks in life, teachers, preachers, doctors, business men, brought new ideas. The meeting was a tribute to the vitality and the progressive citizenship of the small town. It would have been possible from that one group to have picked a score of able speakers for the Conference, and yet this was a gathering of what is sometimes called by social workers "the ordinary layman."

The Process

The town committees then went to work on the score cards. A few weeks before the Conference a second meeting was held, and the completed score cards were discussed, modifications made in the scoring and doubtful questions cleared up. This meeting again showed an intelligence, a depth of purpose and qualities of leadership which made one feel that with citizens like these, a 100% town was no impossibility.

The score cards were totaled up and assembled on a large chart which hung before the audience at Conference. Around that room were small maps made by each town showing, by means of colored symbols, consolidated grade schools, one-teacher schools, high schools, town halls, community centres, churches, libraries, hospitals, grange halls, movie houses, playgrounds. Other charts or maps were borrowed for the occasion; among them a plan for a model playground about to be built by one of the towns; a county map colored to give the proportions of uncultivated lands, of farm lands, of manufacturing area; a series of maps, beautifully constructed by a local clergyman, showing the relation of the existing social activities in the shire town.

The Results

The score cards brought out many interesting points. In scoring, decimals were used. Thus, School Nursing totaled 1.9; planned community program .3.

The high points were in health. This score showed the result of an active county program which had been developed in the last two years. Lack of dental care and hospital facilities and the difficulties of mental examination brought this score down to 15.5 on a possible score of 22. The weak points in education came in equipment of school buildings, in vocational training, in Americanization and citizenship classes, in the availability of good music and lectures. Libraries were the only item scoring the full count of two. On a score of 28 the total was 17.2. Employment conditions scored 9.1 on a base of 12. The weak points came in steadiness of employment, in variety of job and in the organization of workers and employers. Recreation was the lowest score—5.1 on a possible 12. The lack of trained workers, inadequate mental examinations in courts, and scarcity of probation officers, the absence of planning of Community program and inadequate relief, brought the Public Welfare Score down to 17.2 out of 26 points.

In presenting his part of the survey each speaker followed his own bent. The result was a delightful picture of life in a New England town, its problems and its rewards.

The results of such a study are difficult to estimate. In this case a group of city workers received some new ideas and gained an insight into the potential leadership of the smaller towns. What of lasting value came to the towns is, as usual, impossible to estimate. But one thing seems sure—persistent seeking leads eventually to finding. When towns like these can earnestly hold themselves against an ideal, and loyally admit their own shortcomings, they have taken a long step in the right direction.

Excerpts from the pamphlet which was given to the workers follow. The chief value of the score card seemed to be in its need for interpretation—in the questions about community life which it raised in the minds of those who used it.

Value and Uses of the Community Score Card

In using the card these things should be kept in mind:—(1) The Score Card is primarily intended for small cities and for towns where the community situation is not so complicated as it is in larger cities. (2) It is arranged as a suggestion for citizens who want to study their own community. It cannot be used as a basis for a "survey" or a study by trained workers. Such a survey would call for experienced leadership and a public ready to receive and act upon the knowledge gained. A study of local needs by citizens will point out weak spots where skilled study is needed and will educate the public to receive such a study intelligently. (3) In the interpretation of each point, many questions will arise and it will be wise in such cases to call in workers of experience to help to set the right standard. A list of reading and of sources of expert help is appended. (4) It is not possible actually to separate health, employment, spiritual welfare, education and recreation. In a well rounded life one element plays into the other. Good health is dependent on proper recreation and surely no man—or no community—could be said to be truly educated that did not know how to play as well as work. Industry is dependent on healthy workers, on education, on recreation and especially on that good will which the right community spirit fosters. (5) The set valuation of 2 is purely arbitrary since all the items are essentials. In scoring, the figures may be given in decimals as .9, 1.8, according as the community meets the need half-way or almost wholly. (6) In scoring count as "available" resources those which are easily accessible, as a hospital in neighboring town, if there is good transportation facility, or a County Child Welfare worker who is in close touch with every town. Care must be taken to see that access is easy, so that, in the case of the County worker, she can actually reach all parts of her territory quickly and often. (7) The object of such a study is not to find out how many agencies exist in a community, but what they are doing. Quality, not quantity, must be the test in any endeavor for community welfare.

NATIONAL RED CROSS ORGANIZATION

Mr. E. L. Burchard, Treasurer of the National Community Center Association, reminds us of the Community Organization of the American Red Cross. The pamphlet issued by the American National Red Cross, entitled "Organization for Chapters," contains some references applicable to the plans of community organizers. Under the heading of "National Red Cross Organization" these statements among others are made:

"This pamphlet is issued for the purpose of indicating the steps to be taken in the organization of new chapters of the American National Red Cross and to set forth certain regulations for the guidance of existing chapters. The chapter is the local unit of the Red Cross and is responsible for all of the local activities of the Red Cross within its territory. The organization of a chapter should be directly in charge of a committee actively interested in the work of the Red Cross, a non-sectarian, non-political organization, and broadly representative of the community.

"The officers of a chapter are the chairman, vice-chairman, treasurer, and secretary. Each chapter is expected to elect an Executive Committee, or, in the larger chapters, a Board of Directors which shall from its own members appoint an Executive Committee for the conduct of the work of the chapter when the Board is not in session. It is usually advisable to have at least ten members on the Executive Committee. A person residing within the jurisdiction of a chapter automatically becomes a member of the chapter upon the payment of membership dues. When a chapter is organized, it should at once secure a large membership among all elements of the population, if possible giving every one an opportunity to become a member. It is not the policy of the Red Cross that its chapters shall displace or compete with existing organizations, but, consonant with the charter obligations, work in harmony with all agencies whose aims are the betterment of community life.

"Organization of Chapters—When it is desired to organize a chapter of the Red Cross, a petition requesting the necessary authorization, signed by fifteen or more members of the Red Cross (or persons whose applications for membership accompany the petition) residing in the territory intended to be occupied by the proposed chapter, shall be forwarded to the manager of the division within which the proposed chapter is to be located.

"Upon receipt of this authority the petitioners are authorized to hold a meeting of the members of the Red Cross within the designated territory, adopt by-laws, elect officers, and take all other steps necessary to complete the organization of the chapter.

The Credit Union

By Caro D. Coombs

Editor's Note—Mutual acquaintanceship is one of the indispensable conditions of a credit union, so that it is an organization adapted to vigorous growth in a well-ordered community. The following paragraphs are excerpts from an address delivered by Miss Coombs at the Third National Congress of The Co-operative League during its Chicago meeting in October, 1922. The complete address can be obtained in pamphlet form, as well as other information about credit unions, by addressing the Division of Remedial Loans, Russell Sage Foundation, 130 East 22nd Street, New York City.

The credit union is a co-operative organization which is formed among the members of an industrial, mercantile, racial, church, or other group, the members of which are mutually acquainted. It is organized, to quote from "People's Banks" by Arthur H. Ham, "to encourage thrift by providing a safe, convenient and attractive medium for the investment of savings of its members; to eliminate usury by providing its members when in urgent need with a source of credit at reasonable cost; to promote industry by enabling its members to borrow for productive and other beneficial purposes, and finally, to train its members in business methods and self-government, endow them with a sense of social responsibility, and educate them to a full realization of the value of co-operation." The basic principle of a credit union is that all members shall share equally in privileges and ratably in profits, and that each member shall have one vote, regardless of the number of shares he holds.

Method of Operation

The sums paid in by members upon shares or on deposit constitute the working capital of the credit union. Each member must subscribe for at least one share, but even trifling sums may be accepted in payment of shares or on deposit in order to enable the humblest member to save. From these funds loans are made to members at low rates of interest, repayable on a monthly installment basis. Ordinarily loans are secured by the promissory note of the borrower with one or more endorsements of fellow members, but on small loans, those amounting to less than one hundred dollars, endorsements are not usually required provided the credit committee is sufficiently well acquainted with the character of the borrower to determine whether or not credit should be extended.

In the credit union, more truly than in any other lending organization, character is an accepted form of security. The very nature of the organization involves a more or less intimate knowledge of personal habits and of the financial and domestic situation of the borrower. As Mr. Ham puts it: "The credit union is formed on the principle that a man's best asset is his own associates' estimate of him, and the moral responsibility of repayment is great when a man knows that by violating his obligation he not only withholds the money of a fellow worker but invites social ostracism."

The law of New York State permits an interest rate of 1 per cent a month to be charged on loans, but once the credit union is under way—certainly in groups that have the ultimate purpose of the credit union in mind—the emphasis is put on the reduction of the interest charge on loans rather than on the increase of the dividend on shares. The result is, that even in cases where the interest rate has been reduced to less than 12 per cent per annum, the credit union is able to pay a substantial dividend on shares, and interest on deposits usually exceeding that of the savings bank rate by at least 1 per cent. The explanation of this lies in the fact that every effort is made in a credit union to keep the expenses down to a minimum. The members of the Board of Directors, Credit Committee and Supervisory Committee serve without pay, and until the credit union is large enough to pay a salary to the Treasurer or Manager their services are necessarily gratuitous. Office space and such book-keeping service as is necessary to conduct the affairs of the union are frequently donated to the credit union; in some groups the meeting place is often at the home of a member.

The management of a credit union is in the hands of the membership. It is delegated by them to a Board of Directors, a Credit Committee and a Supervisory Committee, the members of which serve without pay. The Directors have the general management of the affairs of the union. They act upon applications for membership, determine the rate of interest upon loans and deposits, and declare dividends. The Credit Committee has charge of the granting of loans to members and fixes the terms of repayment in accordance with the general rules of the credit union and the circumstances involved in the particular case. The Supervisory Committee audits the books and accounts and supervises the acts of the Directors, Officers and Credit Committee.

A certain portion of the net profits (made up of entrance fees, transfer fees, and fines) is set aside to a guaranty fund which provides protection for shareholders, depositors, and other creditors, in the event of loss. In Massachusetts and New York this

is 25 per cent of the net profits. Generally this money has been used, together with the other funds of the credit union, in loans to members. Consideration is now being given to the advisability of depositing a certain portion of the guaranty fund in liquid securities in order that it may be easily available in case of emergency.

Field of Operation

So far as the encouragement of thrift is concerned, the credit unions have succeeded, by means of the more or less compulsory method of paying for shares in installments and in effectively encouraging saving among the people to whom the ordinary savings institution has not appealed.

Some credit unions have not adopted the deposit feature; there are a few in industrial concerns which limit the number of their loans and confine their activities to the acceptance of deposits. Of the \$57,344.13 in assets accumulated at the end of the year 1921 in the Equitable Credit Union of New York, \$13,869.84 was loaned out to members, \$6,354.82 was in cash and other assets, while \$37,119.47, by far the larger amount, was invested in Liberty and other bonds. Over \$21,000 was taken in in deposits, and in this credit union, as in others, as small an amount as twenty-five cents was not only accepted, but every effort was made to facilitate the saving of such small sums. By far the majority of credit unions, however, are catering to an ever increasing membership of borrowers.

Most of us who have watched the urban credit union develop believe that the most successful union has in the past, and will in the future, be organized in the industrial concern. Since the credit union thrives best wherever a group is closely associated, where it is meeting day after day in the same place, with such knowledge of each person as permits a judgment of character, the industry offers a wide field for such development. The industrial credit union has never been known to liquidate because of fraudulent methods. This fact does not, however, undervalue the importance of many other groups. In Massachusetts, where there is more diversity of type than in New York, very conservative and successful credit unions are in operation in churches, in communities, among such racial groups as the Scandinavians, and in women's educational organizations.

In North Carolina, where only rural credit unions have been formed, the results are most gratifying, although here as well is the definitely defined limitation of membership. Mutual acquaintanceship has determined the size of the union.

Educational Guidance for Credit Unions

In every state where the credit union has developed there has been some group equipped to give necessary assistance. According to the law of North Carolina (and eventually this will be true of laws passed in other Southern states) the supervising official is appointed by the Department of Agriculture. He is also provided with a number of assistants. This will enable the credit unions to have thorough supervision. As a matter of fact the North Carolina credit unions have suffered because this very excellent provision of the law has not been carried out in its entirety; but the trying experience of the last two years has resulted in an effort to get the 100 per cent co-operation which the law permits. In the early days of its development the Massachusetts Credit Union Association (chartered by a special Act in 1914) did all the educational work, paving the way for more extensive growth. This work is now continued under the auspices of the League of Credit Unions, a central organization made up of two delegates from each union. In New York the promotion of credit unions has been chiefly accomplished by the Division of Remedial Loans of the Russell Sage Foundation.

Their Extent

Credit unionism in the guise of the Raiffeisen System and Schulze-Delitzsch originated in Germany in 1849. In 1866 ex-Premier Luzzatti introduced a modified Schulze-Delitzsch System into Italy and it was largely this type of credit union which was started in Canada in 1900 and with modifications in the United States in 1909.

Shortly before the outbreak of the Great War the number of credit unions operating in Germany was estimated by the United States Commission to be 17,000. At that time thousands of credit unions were operating in Japan, Egypt, Finland, and many other countries.

In this country ten states have enacted credit union laws. In New York the eighty-six credit unions in operation at the end of 1921 had total resources amounting to \$4,445,297, and had made loans during the year amounting to \$3,904,583.

In Massachusetts, where at the end of 1921 eighty-two credit unions were in operation, the total resources amounted to \$4,074,172.76 and the total loans to members to over \$3,003,765.

Although the great slump in the price of farm products has

(Continued on page 23)

1922 - A RECREATION MILESTONE

The Growth of Recreation in America

By Mabel Travis Wood

Last year cities in the United States gave more money and thought to public play than ever before, as is shown by the Year Book statistics of the Playground and Recreation Association of America. The 1922 expenditures for playground and recreation purposes listed by 472 of the 505 cities sending reports complete enough for publication totalled \$9,317,048.79, an increase of nearly half a million dollars over the amount reported in 1921.

A few years ago a city considered itself progressive if it gave its children a summer playground. Now 215 cities make the provision of supervised recreation for young and old their year-round job, and consider their play facilities as important an asset as good roads and proper sanitation. A comparison of 1921 and 1922 reports shows that during the latter year ninety more recreation centers were maintained under paid leadership the year round, 169 cities reporting a total of 895 centers. There was also a substantial increase in the number of summer centers, 2,624 being reported by 417 cities in 1921 and 2,834 by 416 cities in 1922.

From its beginning the recreation movement has emphasized the importance of securing trained leadership. Experience has proved that one playground under direction is worth more than two where children play at random. Particularly encouraging, then, is a thirty per cent gain during 1922 in the number of trained play directors employed the year round. This number reached 2,026, while the total number of paid workers, including those employed on part time, was 10,867. Many cities are conducting classes to train workers in play direction. Forty-seven cities reported an enrollment of 2,143 students in training classes for paid workers, and of seventy cities having classes for training volunteer workers, thirty-nine reported an enrollment of 1,440.

More Facilities Gained

There has been an increase in facilities as well as in leadership. New swimming pools, tennis courts, athletic fields and municipal summer camps have played their part in the 1922 recreation progress. Thirty-five cities reported gifts of playground sites by public-spirited citizens. The value of only fifteen of these was announced, but this amounted to \$611,400. One hundred and eighty cities now report swimming pools, as contrasted with 122 in 1921. The following figures show how cities are making up to the modern youngster—and his parents, too—the delights of the "old swimmin' hole" of yesteryear.

| | Cities Reporting | Total |
|-----------------------|------------------|-------|
| Swimming pools | 180 | 465 |
| Public baths | 101 | 398 |
| Bathing beaches | 127 | 223 |

Two hundred and eighty-six community buildings used exclusively for recreation purposes are now maintained by 111 cities. Fifty-two cities stated the value of their community buildings, the total being \$8,595,548.

In districts where cities have not yet been able to supply playgrounds, they are safeguarding street play by closing streets at stated hours and providing play leaders. That street play receives more attention each year is proved by these Year Book statistics:

| | 1922 | 1921 | 1920 |
|-----------------------------------------------------------------|------|------|------|
| Cities reporting streets closed for play..... | 53 | 38 | 29 |
| Cities reporting streets closed for play under leadership | 36 | 25 | 17 |
| Cities reporting streets closed for coasting..... | 131 | 98 | 96 |

Effect on Juvenile Delinquency

One of the outstanding values of playground work during 1922 has been its effect upon juvenile delinquency. Not only does money spent for wholesome recreation lower expenditures for juvenile courts and reformatories, but it builds constructive citizenship. In St. Louis, a decrease of seventy-five per cent in the number of juvenile court cases was reported in a single district after the establishment of a playground. Since the Recreation Commission of Passaic, New Jersey, opened a recreation hall where sixty-eight basketball teams have their games, the juvenile judge is seriously considering closing his court. The boys are so busy at play that they have no time to get into mischief. In Yakima, Washington, juvenile delinquency was reduced fifty per cent after the establishment of a recreation program by a local Community Service committee. Through an athletic club a gang of boys well known to the court became a force for better citizenship, putting up street signs, organizing a night school and working with the judge to help other boys go straight.

The sources of support of the recreation work in the 505 cities reporting to the Year Book were listed as follows:

| | |
|-----------------------|-----|
| Municipal funds | 238 |
| Private funds | 140 |

| | |
|------------------------------------------|-----|
| Municipal and private funds | 118 |
| County funds | 7 |
| State, municipal and private funds | 2 |

During 1922 eighteen cities, including Oxnard, California, Kansas City, Kansas, Holyoke, Massachusetts, Roselle, New Jersey, Winston-Salem, North Carolina, and Scranton, Pennsylvania, voted bond issues for recreation purposes to the total of \$1,155,180.

Statistics on the number of people who daily enjoyed public play activities last year prove that money spent for this purpose was very economically administered. A dollar spent for recreation seems to go at least as far as a dollar spent for any other civic purpose. Commenting upon the economy of supervised recreation and urging wider play expenditures for 1923, the Playground and Recreation Association of America points out that the United States spends for tobacco, candy, chewing gum, soft drinks and theatre admissions over \$9,400,000 daily, which is more than the expenditure for public recreation by 427 cities during the entire year of 1922. The per capita cost for these luxuries is thirty-two dollars, while the per capita cost for public recreation, a recognized necessity, is nine cents.

THE CREDIT UNION

(Continued from page 22)

probably been responsible for the dissolution of a number of credit unions in North Carolina, the total resources of the twenty-two now in existence are nearly as great as the resources of the thirty-three in operation two years ago, approximately over \$90,000.

The Credit Union National Extension Bureau was organized, as the title suggests, to nationalize the credit union movement. Through its efforts laws have been passed in four additional states, and it has paved the way for the organization of a large number of credit unions. There is every reason to believe that the movement will spread in New Hampshire, Rhode Island, Virginia, Kentucky, Indiana, Tennessee and South Carolina, as it has in Massachusetts, New York, and North Carolina—very much as a fire does, without fanning, once a good start has been made.

HOW COMMUNITY GROWS

(Continued from page 17)

Principles Observed in the Organizing Efforts

In promoting the development that is taking place several principles have been very carefully observed:

1. *Things have been allowed to take their time for development.* Important decisions can not be hurried. There must be a ripening of the public consciousness and the public sentiment. With the facts all before her, if Big Hill indicates that she does not wish to participate in the School and Agriculture Fair at Berea she is advised that she had better wait another year, but to come over, anyway, and see what the others are doing. If there are not enough representative people present to organize a community club tonight, organize a boosting committee and wait for your final organization until it is seen that the community is enough interested to make one a success.

2. *The sentimental or emotional factor of community co-operation is its most important factor.* Appreciation of your neighbor is worth more than the realization that you could profit by co-operating with him. It is worth more than the desire to outdo some other neighborhood or community in a competitive contest. The right kind of picnic is often a better thing to have than a business session of the commercial club.

3. *No organization is ever made just for the sake of organizing.* Organization must be a means and not an end in itself. Organization should be resorted to only when it becomes a necessity for accomplishing the end sought, and then it should be as simple as possible.

4. *True community development is found only where all the elements are developing.* The community can not make progress vicariously in the good work of a club, a congregation or a given stratum of its social life. It must all be developed together. Such is the development, we believe, that is beginning, at least, to take place at Berea. The poorest as well as the best, the well-to-do as well as the poverty-stricken, the educated as well as the ignorant, the stubborn objectors as well as the promoters themselves, are recognized as having needs and interests and rights in the community and the title to a voice in what is done. Most of all, and the basis of all that is being done, is the recognition of the value and the authority of the great commandment, "Thou shalt love thy neighbor," and the importance, also, of permitting our neighbors to love us in return because we have revealed to them our own hearts.

FOR THE COMMUNITY WORKER'S BOOKSHELF

By LeRoy E. Bowman

Cooperative Democracy, by J. P. Warbasse (The Macmillan Co., 1923). Dr. Warbasse has given us a comprehensive view of the philosophy of the cooperative movement, a description of it, and an analysis of its methods. He shows cooperation as a means whereby the people may organize to supply their own needs and ultimately to create a cooperative democracy. It is a protest against the domination of central political and economic power, and shows a way of preserving, in the estimation of the author, personal freedom without giving up personal responsibility. Dr. Warbasse is president of the Cooperative League of America and has had extensive experience to weight his intense enthusiasm about cooperation. The book is divided into five parts, dealing with: the philosophy and methods of cooperation; the relation of cooperation to the state; cooperation in relation to profit-making business; cooperation and labor; accomplishments of cooperation. One unfamiliar with the subjects is amazed at the extent of the movement and the variety of its accomplishments. He does not need to agree wholly with the author to appreciate the importance of the movement from the facts that he presents.

Village Life in America, by Caroline Cowles Richards (Henry Holt & Co.). The villages of Canandaigua, Naples, Geneva, East Bloomfield, Penn Yan, Rochester, and Auburn, New York are told of in this interesting diary. It is a story of a girl and her sister who lived in the third quarter of the nineteenth century and wrote their experiences in simple but charming form. The change in social customs and the way in which village life impinged on the minds and experiences of two girls is excellently portrayed. Here is a community as seen behind the windows of two developing lives. An appreciation of the strength and function of church, school and social gatherings can be gotten from such writings, compared to which a description of organization procedure reveals to us little of the personal significance. This is not a recent book, but it is reviewed because of its significance and because the editor had not run across it previously in community literature, and inferred that others might not have known of it. It has an introduction by Margaret E. Sangster.

The Neighborhood: A Study of Local Life in the City of Columbus, Ohio, by R. D. McKenzie of the University of Washington, is a reprint in pamphlet form of the series of articles under this title which appeared during 1921 and 1922 in the American Journal of Sociology. While the study itself was made several years ago and many descriptions of the particular section of Columbus with which it deals must be out-of-date, the methods employed and the more general conclusions reached still have value for all investigators of community life. The neighborhood which was intensively studied had a population of 11,000, originally of the "plain working people" type, and had begun to show

marked evidences of decline. Probing was made into the occupational, domestic, religious and leisuretime life and the results are set forth in much detail, along with careful interpretations of their significance. (University of Chicago Press.)

The Committee on Plan of New York and Its Environs (130 East 22nd Street, New York City), has published several pamphlets descriptive of its work and reporting the activities carried on to date. A graphic and carefully prepared set of maps and diagrams has been issued and is obtainable for twenty-five cents from the committee. It shows maps indicating: the territory included; the density of population in the entire area in 1920; the density of population for the central area in 1850; the same thing for 1920; the trunk line highways; traffic density on the main roads; topography of the region; passenger train service for commuting; fare zones as well as railroad commuting time zones; the parks and open spaces; the existing recreation facilities; comparison of public and private facilities for recreation; and congestion in the theatre district.

The Problem Confronting the Classes in Hackensack, N. J. (Citizens' Instruction Bulletin of the U. S. Department of Labor, Bureau of Naturalization). Miss Helen Ives Schermerhorn, M. A., Principal of the Broadway Night School,


ards, honor, informal courts, with art of story telling and personal relations brief but human. The ambitions, hopes, loves, and hates, the values and impulses of the hobo, his difficulties and technique in "getting by," his forceful philosophy, these one gets from Mr. Anderson's sympathetic, yet keen and forceful study. Community centers for recreation, sleep, or mere existence throb with life of another world when the reader gets into this other environment. There is a foreword by Professor Park, president of the N. C. C. A. This is a vital, interesting, useful study. It points the way for further studies in different types of community life. It is all that a skeleton survey is, together with flesh and blood and understanding.

The Farmer and His Community, by Dwight Sanderson, Professor of Rural Social Organization in Cornell University (Harcourt, Brace & Co., 1923). Written primarily for rural organizers and the leaders of rural folk, the book has a great deal of value for the urban organizer. It gives helpful analysis that is original and yet takes account of what has been written of the country community. While it shows the peculiarities of rural organization, it gives many generalizations of a sociological nature that refer to all community leadership and organization. A historical and descriptive treatment of county organization, the stimulus of federal, state and university aid and direction, is followed by considerations of whom and what to organize and how. The work is careful, scientific, based on a great deal of experience and study, and is in every respect worth the careful study of organizer or student.

Rural Planning: The Social Aspects (Farmers' Bulletin No. 1325, U. S. Department of Agriculture). This is an exceedingly instructive pamphlet of twenty-nine pages, emphasizing the need of rural planning and giving a brief and very significant description of the human side of social evolution in a number of rural and small town communities. The student of sociology or the practical organizer will find much that interests him in this booklet and many a community organizer could get interesting suggestions from it. To quote from the conclusion: "City planning is coming to occupy a permanent place in our civic life. Country planning should follow city planning, although there are at the present time good reasons for believing that the interests of our national life can best be conserved by major emphasis on the proper planning and development of our rural sections and the conservation of their resources."

Settlements and Their Outlook. An Account of the First National Conference of Settlements, Toynbee Hall, London, July 22 (P. S. King & Son, Ltd.). A bird's eye view of settlement work, its philosophy and development, is given in this paper-covered book of nearly two hundred pages. The relation of settlements to education, leisure time, industry and housing is touched upon.

Our Neighbors, by Annie MacLean, tells of the less fortunate in communities. It is a series of incidents that reveal the poverty, sunshine and intimate life of the socially and economically poor. (Macmillan, 1923.)




1923 Conference

**NATIONAL COMMUNITY
CENTER ASSOCIATION**

Washington Hotel
Washington, D. C.

December 27, 28 and 29

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Hackensack, N. J., former student of Community Organization at Bryn Mawr, and the Training Service for Community Worker's Courses at Columbia University, has submitted a report of work accomplished that has resulted in this pamphlet by the Naturalization Bureau. The pamphlet describes the foreign colony of 3,500 Italians, Poles and other Europeans; their diversity of background, their isolation. It analyzes the resources of the city that can be put to use, the methods in training teachers and getting at the foreign-speaking population. The methods used in developing the social instincts of the foreign group are most interesting. A growing field of neighborliness is discussed as one of the most important results of the work.

The Hobo, by Nels Anderson (University of Chicago Press, 1923). A careful study participated in by many of the largest social agencies in Chicago whose problems are created or aggravated by the casual worker and homeless man has resulted in this interesting series of pictures. The author is familiar with the tramp types he classifies and describes from a long experience with them in their habitat. The book breathes the spirit of "the stem" where the hobos congregate in the cities; and leads one naturally into the fascinating "jungles" where bums and tramps and hobos dwell for a few hours at a time or linger for months in a society with laws and stand-

The Community Center

A News and Discussion Organ for All Who are Endeavoring
To Enrich Life Through Community Action

PUBLISHED BI-MONTHLY BY
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PROGRAM OF THE ANNUAL CONFERENCE, NATIONAL COMMUNITY CENTER ASSOCIATION

Washington Hotel, Washington, D. C., December 26-27, 1923

Wednesday, December 26, 8 P. M.

Joint Session with Section on Social Research of American Sociological Society.

Community Organization and Communal Efficiency, Robert E. Park, University of Chicago.

The Lower North Side: A Study in the Social Geography and Ecology of a Major Urban Area in Chicago, H. W. Zorbaugh, University of Chicago.

A Community Unit in City Planning and Development, (Illustrated), Clarence A. Perry, Russell Sage Foundation.

Thursday, December 27, 12:30 P. M.

Report of the Study of Community Terminology and Analysis, E. C. Lindeman, Research Specialist, High Bridge, N. J.

Analysis of the Score Card in Community Organization, Nat T. Frame, West Virginia University.

Life in a Village Community, Florence Bingham Livingston, Author "Under a Thousand Eyes."

Community Organization of the New Democracy, James Ford, Harvard University.

Thursday, December 27, 3 P. M.

Village Community Studies, Edmund deS. Brunner, Committee on Social and Religious Surveys.

Methods and Findings of Rural Community Studies, Warren H. Wilson, Teachers College, New York City.

Community Organization and Rural Co-operation, Benson Y. Landis, Federal Council of Churches in America.

City Districting in Cincinnati, Earle E. Eubank, University of Cincinnati.

The Co-operative Education Leagues of Virginia, Mrs. B. B. Munford, Co-operative Education Association of Virginia.

Community Organization in New York City, LeRoy E. Bowman, Columbia University.

Winnetka (Illinois) Community House, Rev. J. W. E. Davies, D.D., Winnetka, Ill.

5 P. M.

Annual Business Meeting.



COMMUNITY HOUSE, WAVERLY, PA.

An aeroplane view of the center and the community. (See page 31)

ADULT EDUCATION AND THE COMMUNITY

Democratic Community Organization Depends on Practical, Vital and Continual Education of All the People

A RADIO TALK ON ADULT EDUCATION

By R. E. Cavanaugh, Director Extension Division,
Indiana University

"Youth is the time to learn" is an old saying that has long been accepted. No one would challenge the truth of the statement, but nevertheless it represents only a half-truth. Youth is not the only time to learn. Our colleges and universities today enroll thousands who may no longer be counted as "spring chickens." If it is no use to try to teach an old dog new tricks, (to trade animal objects in our metaphors), then our higher institutions of learning are on the wrong track and some one ought to switch them off.

But they are not on the wrong track. While the period of youth ought to be utilized to the full extent for learning, nevertheless psychological research has definitely proved that mature men and women learn readily and apply in a practical manner the most worth-while information that the schools have to offer. Mature students are, moreover, more discriminating in their selection of subject matter.

Everyday Life Proves Worth of Adult Education

If adults are hopeless victims of habits that cannot be modified by educational influence, why do we see men and women everywhere, in cafeterias, in street cars, and in railway coaches, talking about some of their hobbies, among which may be listed such things as calories, vitamins, proteins, and others of a similar character?

The average length of life in our country, according to President Farrand of Cornell University, now is three and a half years more than it was in 1910 and fifteen years more than it was fifty years ago. This same authority asserts that the average life could be prolonged twenty years if all people could learn and profit by what health experts know. In other words, health education could, if given a chance, prolong life to that extent.

Another twenty years may see most of our present dread diseases under control; but this result cannot be achieved through teaching the young people only. Their knowledge will have to be supplemented by an efficient educational campaign among the fathers and mothers if proper living conditions, a well-balanced diet, and healthful open-air exercise are possible even for the children. And adults, even old people, will listen when a convincing speaker gives them sensible advice on how to live longer. Sensible people do not get too old to listen to reason when it is a question of living or dying. It naturally follows that these same sensible people want not only to live, but to live as fully as possible. This means living under conditions favorable not merely to life, but to life, liberty, and the pursuit of happiness.

How Some Men "Worked It"

Colleges and universities everywhere have on their rolls men who, handicapped by a late start, are making rapid strides to narrow the gap between them and their appointed goals. Indiana University has fifty-six ex-service men working under the direction of the Federal Board for Vocational Education and the records of the University show that these men occupy positions of distinct leadership in their various fields. They stand at the top in scholarship. The Extension Division of Indiana University numbers its students in correspondence-study and in extension classes by the thousands, and its enrollment records show that men and women from manifold walks of life and ranging in age from youth to late maturity are working with distinct success either to increase their efficiency or to add to their store of knowledge for personal enjoyment. Many seek credits to apply toward college graduation. Many more want the work to satisfy an innate desire for some form of advancement. Sometimes they choose courses that contribute to greater success in their present lines of work, sometimes they select work that may point the way to something which they believe to be better. In either case, regardless of mature age, success is possible if they know where they are going and are not afraid to start on their way. The Extension Division of Indiana University is now offering correspondence courses of high school grade to men and women who for some reason have not succeeded in completing their preparatory work.

Universities all over the country present evidence of the striking success of mature students who, either through misfortune or because of mistakes of some kind, entered on their

NEW SCHOOLS FOR THE OLD PEOPLE

By W. S. Bittner, Associate Director Extension Division,
Indiana University

Truant officers should stop chasing the boys and girls; instead, they should put the old in school. Perhaps all of us should be compelled to go to school every year of our lives. The idea that formal education stops with the fifth or seventh grade or with the Doctor of Philosophy degree is of course no longer held by intelligent people; that is, they recognize, like James Harvey Robinson, how absurd it is for a college graduate to say, "I took Latin," or "I finished mathematics," or even "He is an educated man." But actually, so far as community habit and action is concerned, it is literally a fact that the boy quits school at sixteen or fourteen or less or more, that the young man finishes his course in medicine, that the holder of a Ph.D. stops going through any additional formal schooling if not on with his habit-imposed researching.

It is common sense that school should not keep forever. But is it good science? It is natural for "human nature" to rebel at discipline and restriction. We all understand why the poor boob, unsuccessful and bored in school, should chafe for a chance to go to work and "do something." We all want to quit squandering our energies for the community; we want to do something for ourselves, our own family, our own business or profession. Without hesitation the community permits it after adolescence, so far as schooling is concerned; that is, no community has a higher ideal requirement than compulsory education for the mass up to sixteen, except that it recognizes that some few should be provided for beyond that age. That is the a b c of community organization for education; but is it the end of the alphabet for genuine, successful, progressive, community education?

Work and Study Plan Proves Successful

Some of the happiest, liveliest, most efficient and truly serviceable girls to be found are those who work two or three hours in a university office, study in regular classes,

(Continued on next page)

college course late in life. The case of a man in the University of Iowa, who, after serving a number of years as a railway mail clerk, decided to study medicine in spite of the fact that he had not completed his high school course, is a good example. This man, who is now nearly forty years old, is nearing the completion of his medical school course. His scholarship record is excellent. The fact that he was well past thirty and had a wife and three children did not keep him from entering on a new career that bids fair to bring him success. The director of the Extension Division of this same Iowa University, a product of the sand hills of northern Indiana, had a high school record of only three months and secured his A.B. degree at the mellow, if not ripe, age of thirty-eight.

Adult Education Requires Gasoline Enough to Overcome Inertia

Adult education is not so much a matter of ability as related to age as it is a matter of will and bull dog determination. Every one knows how much more gasoline is required to start a car than is required to keep it going. The same law applies to mental work. It is the "warming up" period that takes the greatest effort. If the mature man, who is ambitious and sensible, will replace the idea that youth is the time to learn with the equally true and much more valuable dictum, "It is never too late to learn," he will find the world a much more inviting prospect for his future, especially if he will look about him and see that the agencies are at hand ready to lend assistance to those who are willing to pay the price even though it may be high. And, in this connection, it is well to remember that things that are too cheaply attained lack value, although they may be of price-less intrinsic worth. That is why many of the products of our colleges fail to stand up in the competitive race while others whose training has been unsatisfactory and insufficient, by applying themselves to their problems, win success. It is largely a question of studentship motivated by ideas and ideals that are possible often only in the mature mind. This strongly emphasizes the importance of realizing that adult education is feasible, practical, and highly desirable.

NEW SCHOOLS FOR THE OLD PEOPLE

(Continued from preceding page)

and participate in both the town and gown social activities, prolonging their college course for several years beyond the traditional four. What are they doing but pursuing the most interesting and valuable of all pursuits—hunting a husband, getting more education, and developing personality? The point is that they are taking time to do it right; for the doing of it right includes working for the community (at thirty-five cents an hour for the state university) and studying for the community (or social welfare of some kind or other, presumably). The young men, too, who work their way through college are (some of them) admirable examples of prolonged education coupled with a remunerative job; unfortunately, they are burdened by the speeding up resulting from the reproach that falls on the man who doesn't, or is slow to, make good financially or occupationally, and that burden tends to spoil them, both as individuals and as social servants, more so even than does the "old maid" handicap defeat and spoil the occasional college office girl.

Training for Participation in Community Affairs Must Be More Than Mere Stereotyped Instruction

More college for the old people might be fruitful of good if it included athletics, frats and other "outside interests" of a fresh and adventurous sort, as suited to the aged as they are to the young. But more schooling for the old would be of little use to the community if it meant merely more of the same stereotyped university instruction which is given to the youth. For pedagogy is palatable and nourishing to neither the mature nor the youthful spirit.

There are many examples of the possibility of combining a kind of schooling with occupational service—night schools, correspondence study, home reading courses, club study programs, conventions, conferences, educational movies, shop committees, Chautauquas, even Rotary Clubs. All these and many more devices, or institutions like learned societies, reparations committees, labor colleges, and university extension, afford varied opportunities for a kind of systematic lesson learning which is sampled from time to time by grown-ups. But none of them has any long-time continuity for the mature person who submits to their halting instruction and few have any formal community management, and well-defined supervision or substantial support by the community.

All Community Leadership Should Be Dependent on Continual Training

Some states have established the principle of "continued or advancing preparation and training" for public school teachers in service, but it is still very meagre in its application and always is truncated by a time or quantity limit. Nevertheless, the idea has a foothold and enough practical experiment to warrant its expansion. Why not expand it to include other professions and occupations and make it limitless in possibility for some of them? Achieve compulsory adult education by indirection. Let the right to teach and to earn advancement be conditioned throughout service on increased preparation, a part of which shall be required formal instruction. This is possible, the administration of it, now in Indiana, for nearly half of the teachers are actually studying in university and college extension classes during the school year at practically no increased expense to the state over the old system of teachers' institutes.

Teacher training faintly illustrates the idea that should eventually make possible a kind of universal education which is the primary requisite to sound community organization and action. If teachers should continue their education, all potential community leaders should be disciplined in a similar way. Teach the social workers. Instruct the school board. Send the members of the merchants' association to school. Trying to carry out community projects without education is folly. How secure the stock-taking necessary for any local community action? Why not require by statute if necessary that town, municipal or county officers be, as part of their official duty, a rudimentary sort of "survey expert", i.e., compel them to attend a miniature municipal league or county council where they must report their doings and the state of *res publica* and receive instruction from an official "educator" whose duty should be to synthesize the findings of community concern?

Make It Compulsory?

Why not require of every licensed physician that he attend annually a central clinic or extension course in his particular field at his own expense? Isn't it highly important that the medical practitioner be progressively competent to guard the public health, and how can the community secure that competence by trusting to a licensing system that regards

a once-given diploma as evidence of fitness? Nor should we stop at a narrow specialization; it is quite reasonable that every doctor be made somehow conversant with the latest findings in psychology, or at least sociology.

An Abortive Scheme of Community Organization Results from Lack of Education

In a good-sized city a well-trained obstetrician conceived the idea of importing the New York experiment of maternity centers. He got the interest and promise of support of six financially able and prominent persons and hired the nurse, who came as a complete surprise to the city. She drew her pay for one month, "got nowhere," and—left a wiser physician. He didn't know that there were seven existing health organizations that required consideration, that a dozen community ventures were commanding attention, that money alone cannot put anything (no matter how good) over on a town. This concrete incident of attempted community organization is similar to many others which happen again and again because we do not teach our specialists the principles of group action and do not acquaint them or anybody else with the state of the community.

It would be easy if not helpful to prove by examples of ineptitude and ignorance how much we need better educated men and women for community service. That need is apparent, and generally accepted as a fact, of course, but the equally apparent axiom which is not accepted in formal institutionalized practice is this—we need continuous education from birth to death. "You can't teach an old dog new tricks," is the popularly accepted principle. The other proverb, "Never too old to learn," is chiefly a mere recognition of some virtue in experience and not an affirmation of the need of an adult education which will include some organized instruction.

Bringing the Mind Up To Date

Not the usual kinds of education do we need for mature people, the kinds which are "all directed toward an enhancement of the chances of personal worldly success or to the increase of our personal culture and intellectual and literary enjoyment." Nor can we now hope for much from the newer aim of preparing the youth to become intelligent voters, because so far we merely try to introduce them uncritically to the status quo and the traditional politics. What we need is expressed by Robinson: "a developing of the scientific attitude toward human concerns—in other words, bringing the mind up to date."

Keeping up to date is recognized as an obligation by most intelligent persons; but few make use of the available instruments at hand for the task, and very few indeed advocate or even think of the necessity for a continuous scheme of adult education designed to teach the important things that are new. Less still is it surmised that new attitudes should be taught. No doubt, however, the attitude of social service to the community, cannot be formally taught in the old-fashioned class room style. Freshness, novelty, open-eyed knowledge can be obtained rather by unconventional methods. Nevertheless some socially directed instrument is necessary for teaching progressive thinking and doing.

Some of the Newer Ideals

What should this fancied teaching be? this socially unified adult education? Some tentative criteria of an adequate system may be enumerated.

1. **Socialized.** It should be fostered by the community through open public channels, with legal or state sanction.
2. **Joint or cooperative action.** It should be supported or financed by the public, voluntary occupational and professional groups, and the individual.
3. **Group managed.** The details of each educational scheme should be in the hands of the occupational or professional group; its projection and operation democratic.
4. **Minimum of state compulsion.**
5. **Directed toward the new.** The purpose of the scheme should be to introduce each group and individual to a field of knowledge outside his immediate personal concern—to the newer problems of his group and to the community problems.
6. **Community point of view.** The content of the education should be directed toward seeing the community problem.

Certain other rules of conduct should apply. These have been formulated, in connection with a similar problem, by Edward A. Fitzpatrick. He says, "The fundamental purpose of such a state educational extension division is to stimulate and reinforce local and individual activity." He gives, among others, the following rules: "It shall correlate present efforts; show existing agencies new opportunities for service;

(Continued on last page)

HAPPENINGS IN MANY COMMUNITIES

Washington, D. C.

Washington Runs Educational "Movies."—Jason S. Joy of the Committee on Public Relations connected with the Motion Picture Producers and Distributors of America, tells in a recent bulletin to the members of this Committee of the community service work which the eleven Crandall Theatres in Washington are carrying on under the direction of Mrs. H. H. Locher. This work is the result of an offer by Mr. Crandall to the Board of Education to make use of his theatres.

"Every morning school children as a part of their curriculum come to the theatre, where under the supervision of their own teachers instruction is carried on with the aid of motion pictures. Pictures are projected first without explanation; then the teacher asks questions about things which have been seen in the picture and the pupils are required to answer. In this way they seek to rivet the information in the mind of the student. The picture is then projected a second time to bring out mistakes. Following this, again back in the classroom, the pupils write out what they have seen and answer ten questions relative to the information which they should have obtained from the picture.

Another phase of the work lies in efforts to educate foreigners through pictures—Americanization work. At one of the showings two hundred foreigners were shown a picture upon the White Pine industry of this country. It was not the purpose to give information about this industry, although that was a splendid by-product, but it was used to teach English. The film, which must be picked on account of its simple titling, is explained by the instructor as it is projected. After the picture has been shown the foreigners are asked to give the story of what they have seen in English.

"These experiments are interesting and, better yet, are proving a success. Pictures for the most part are obtained from the Government. Here is a great source of films covering all sorts of subjects—mining, agriculture, forestry, et cetera, and it can be obtained free of charge. The experiment suggests to each community the possibility of securing this governmental film at merely the cost of transportation and conducting a similar experiment in its theatres."

Michigan

An Instance of Disappearing Community Life.—Professor Arthur Evans Wood of the University of Michigan writes:

"I am impressed with the disappearing of community life in one lovely section. The old homesteads are vacated or taken up by city folks who ramsack the region for old-fashioned furniture which the natives sell for a song in order to buy 'golden oak.' The stalwart youths of the old stock who still remain are uneasy and it is only a question of time when they will go. There is a granite quarry nearby where a community of Italians comes and goes as the work is abundant or scarce, and the lovelier towns do a thriving business with summer boarders, 'making money while the sun shines.' But the stable, vigorous population of the small town and open country is dying out and drifting away. Community provision for health, improved schooling, social centers, and religion, are all but nil, so far as the open country is concerned; and the laws in regard to bootlegging and speeding might well not be on the statute books, for the county seat and sheriff's office are thirty miles away.

"This is only a sample of what Ross calls 'folk depletion' and it is occurring in rural sections all over the land. If ever the economic conditions are made more favorable in these parts for rural folk, there will be need for a community awakening of a modern sort, and of facilities for social living, to create civic pride and ambition, which are the necessary psychological bonds for community life. Social engineering of the sort the Italian Community Center Association stands for needs to be done in this field."

Indiana

Citizenship Institutes.—A series of citizenship institutes or one-day "community schools" is about to begin in the towns and cities of Indiana. These institutes are programs of lectures and discussions built around the idea of public consideration of problems of government and politics—a combination of class-room methods of instruction with the forum plan. That is, each institute will have one instructor, a university professor, who will present one problem intensively and one or two local and state speakers who will assist the instructor in conducting an open forum. The undertaking is promoted jointly by the League of Women Voters and

the Extension Division of Indiana University. Some of the topics on different institute programs are: Local problems and taxation, municipal government, state government, law enforcement, social legislation, town and city planning, political parties, community cooperation.

Shanghai, China

Tsaokaitu Community Center.—This Community Center is an attempt on the part of the students and faculties of various educational institutions near Tsaokaitu and of a few individuals in Tsaokaitu, to establish a real community center in which the people of the community will ultimately bear the full responsibility for support. At present only about one-fourth of the annual expenses is met by people of the community, and the executive committee is entirely composed of teachers in the educational institutions. Leadership among the people is hard to find, but of course it is hoped to develop it in time.

A hospital clinic has been opened in connection with the Center, and this will probably be self-supporting before the community center itself. Many factories are nearby, and subscriptions for medical work can be secured when there is unwillingness to contribute for other causes.

The officers are: Chairman: D. C. Jui; Vice-Chairman: Rev. W. P. Roberts; Secretary: Miss Y. J. Dau; Treasurer: J. A. Ely.

This information is sent to us in a letter from W. P. Roberts, the Vice-Chairman.

St. Louis, Mo.

A Community Training School.—A special program of speakers on social and civic topics has been arranged for the Community Training School, according to the "Community Courier." The Training School is conducted by the St. Louis Sunday-school Association and the Church Federation of St. Louis.

Neighborhood Department of Community Council Changes Name.—The Department of Neighborhood Work of the Community Council has been changed to the Department of Neighborhood Service and Recreation. The Department works on a program including club organization, athletics and supervised play, music, art and dramatics, and co-operative relations.

Philadelphia, Pa.

Zoning Consideration.—On November 1st Philadelphia provided for the appointment of an Advisory Committee on Zoning, consisting of one Councilman from each of the eight districts and representatives from professional and business organizations. In a bulletin put out by the Bureau of Municipal Research it is noted that 183 cities in America, containing about 40% of the total urban population of the United States, now have zoning, and that this development has taken place since Los Angeles adopted partial zoning in 1909. The first complete ordinance was enacted in New York City in 1916. It is reported that a substantial proportion of the requests received in New York City are for increasing the restrictions of zoning.

Cleveland, Ohio

A Community Creed Expressed by The City Club.—The City Club prints this Creed:

I hail and harbor and hear men of every belief and party; for within my portals prejudice grows less and bias dwindles.

I have a forum—as wholly uncensored as it is rigidly impartial. "Freedom of Speech" is graven above my rostrum; and beside it, "Fairness of Speech."

I am the product of the people, a cross section of their community—weak as they are weak, and strong as their strength; believing that knowledge of our failings and our powers begets a greater strength. I have a house of fellowship; under my roof informality reigns and strangers need no introduction.

I welcome to my platform the discussion of any theory or dogma or reform; but I bind my household to the espousal of none of them, for I cherish the freedom of every man's conviction and each of my kin retains his own responsibility.

I have no axe to grind, no logs to roll. My abode shall be the rendezvous of strong but open-minded men and my watchword shall be "information," not "reformation."

I am accessible to men of all sides—literally and figuratively—for I am located in the heart of a city—spiritually and geographically.

I am the city's club—The City Club.

Applying Community Organization to the Race Problem

Tales of Atlanta's Commission on Inter-racial Cooperation

By Edward M. Barrows

It was in a southern hotel recently that a remarkable document fell into my hands. It was signed by a number of Arkansas women of note throughout the Southland, and it was endorsed by a list of women who represented many lines of social and civic endeavor throughout that state.

The document was a simple statement expressing the conviction of these women that the racial problems that beset their land could and would be solved only by accepting the Negroes as members of the community in which they lived, and working with them to secure civic rights and social advance for the community as a unit; in other words, by applying the essence of the community organization idea to the race problem. The signatories announced themselves as officers and members of the Arkansas Women's Division of the Commission on Inter-racial Cooperation.

Cooperative Housing Development

Later I was driven through some of the scenes of squalor which we in the North have come to associate with the "Colored District." We came out upon a broad, well lighted, well paved street with modern apartment houses and prosperous mansions behind well kept lawns, and here I was given another surprise as to the status of the Negro in the South. For this, I was told, was also part of the "Negro Quarter." These apartment dwellers and house owners were colored business men, doctors, merchants and professional men. Many of the premises were owned by colored folk but white capital largely had developed the district, my hostess explained. She pointed out the residences of several colored members of the firm that had developed the district, the Commission on Interracial Cooperation. So it was evident that this organization was not merely another White Women's Benevolence, but an actual attempt at civic cooperation by the leaders of both races and both sexes.

Hidden Opposition Develops into Open Cooperation for Schools

Next day in Atlanta I ran across so striking a story of this Commission's actuality and its practical power that I took pains to have it corroborated by as many as possible. Briefly it is this: Atlanta is on its way to having the most modern and progressive school system in America. For years the white voters have been trying to put through a huge bond issue to make the proposed system real. With every ascertainable influence in its favor, the issue was inexplicably voted down year after year. Investigation showed that it was the disregarded Negro and "poor white" vote that was doing it. The Negro leaders were quietly counseling their own people to vote down the bonds; for, they pointed out, all the new buildings were to be in white districts. The Negro taxpayer would merely be paying for the white man's improvements with no benefit to himself!

And here the Inter-racial Commission stepped in. A conference of district leaders of both races was quietly called and there was a general airing of grievances. The building program was remodeled to cover certain long-felt educational needs of the colored voters. The bond issue was again brought up and this time carried by a large popular vote.

Chattanooga Makes a Center of a High School

After my return I received a letter from Mr. Will W. Alexander, Director of the Commission itself, in response to some queries of mine about the extent to which the southern Negroes really availed themselves of this opportunity for civic recognition.

"Chattanooga (Tennessee) has just secured a new High School building for Negroes, modern in every way, situated near the center of the Negro population," he wrote. "It is well appointed in every way. I find that it has become a Community Center around which cluster various aspects of Negro life. The Carnegie Library is so located as not to be easily accessible to Negroes. A branch of the Carnegie Library has been established in the High School building with a paid librarian under the supervision of the Library Board of the city. Moving pictures are furnished once or twice each week during the summer, and these are well attended. It seems that this building is used for various meet-

ings and as headquarters for clubs and social organizations."

Put these things together and consider well the story they tell: recognition by the cultured, conservative womanhood of the South, of the common responsibility of both races for the general civic morale; a competent Negro leadership whose influence for better civic conditions is recognized and respected by influential whites; recognition not only of the Negro's might, but his right to protect himself by the proper use of the good old Anglo-Saxon institution of the ballot; utilization for themselves of the public properties for which the colored race pays its share of maintenance—and all this without a hint of the question of social equality once arising, but purely on the basis of cooperation for better conditions of all the elements which go to make up the community.

The Commission Works in Fifteen States

The Commission has organized branches in fifteen states: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, the two Carolinas, Oklahoma, Tennessee, Texas and Virginia. In each of these states is a Central Committee whose membership is determined not by race but on leadership qualifications. Some members are white and some are black, but all have means of bringing help to the vexed problems which are found in communities populated by both whites and blacks.

State Organization

Each state has its own State Commission, which conducts its affairs. There are various branches of these state organizations, either representing a locality or a special interest (such as a Women's Branch), according to local needs. These branches may or may not have subdivisions, as they desire. There is no cast-iron frame into which all places must fit, as in the case of many of our national organizations. Here again they adhere to the community organization idea of

regarding the form simply as a means to the expression of local interests—not a thing to be preserved intact, even at the expense of action.

Over the state organizations is a central board of control, whose executive agent is the Director. Under the Director are an Assistant Director, a Director of Woman's Work, and Field Workers who are appointed from time to time. While the central board is representative of and works

for the state organizations, it also conducts general propaganda in behalf of the entire movement, and is financed independently for this purpose.

Activities

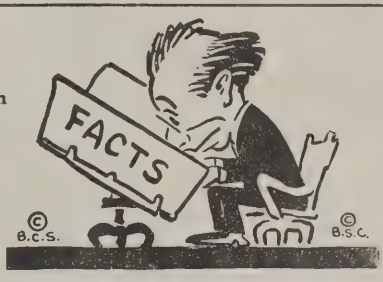
The activities of the Commission last year were five-fold; they worked in many places for the solution of such local problems as that in Atlanta, outlined above; they sought to influence legislation for fairer conditions and better understanding between the two races, especially with regard to education, health and recreation among the Negroes, and the suppression of lynching. They sought to enforce existing laws for the just preservation of racial rights along economic as well as legal lines; they dealt with individual cases of oppression, wrong and injustice which have come about through strained racial relations; and, lastly, they conducted a general campaign through press, pulpit, school and conferences.

The remarkable results this organization has already obtained are too many even for outline in The Community Center. A booklet published by this committee last year narrates these in interesting detail, and is worth every community worker's reading. The headquarters of the Commission are in room 417, Palmer Building, Atlanta, Ga., where specific information may always be obtained.

N. E. A. OFFICERS FOR WIDER USE OF SCHOOLS

The following officers for the Wider Use of School Houses Department were selected at the last Conference of the National Education Association: President; Josephine Corliss Preston, State Superintendent of Public Instruction, Olympia, Wash.; Vice-President: James T. Mulroy, Director of the Extended Use of Public Schools, Boston, Mass.; Secretary: Eugene C. Gibney, Director of Extension Activities, Board of Education, New York, N. Y.

We'll Trade at Washington
and Find Out How to
Find Facts
Make Your Reservations



HOW SIX CITIES ORGANIZED THEIR NEIGHBORHOODS

By Mabel Travis Wood

The American neighborhood — that medley of races, prejudices and ideas, which, through organization, may become a powerful force for better citizenship—was the topic of an important general meeting at the National Recreation Congress. City Superintendents of Recreation and Community Service executives from six cities which have effective neighborhood organization contributed their experiences.

In two of the cities, Wheeling, W. Va., and York, Pa., the Recreation Commissions had been granted appropriations for recreation centers. After selecting locations for the prospective centers, York's method was to gather the children of the neighborhood around this location and teach them folk dancing. The parents and the neighborhoods in general became interested, and came out to a demonstration of games and folk dancing in which all the children took part. The neighborhood center idea was presented at this time. The audience was told that the children wanted it and had been working hard for it. After a second meeting, organization was effected. The use of school buildings for evening entertainments and athletics was obtained. York's Neighborhood Civic Associations have worked well both in well-to-do neighborhoods and in others.

Wheeling had an appropriation for four centers. The Superintendent of Recreation began to arouse neighborhood interest by convincing individuals. Invitation letters using recreation arguments were sent to ask residents to come to the first meeting. At these meetings a Board of Directors, advisory committee and officers were chosen with four ideas in mind—there must be someone accustomed to getting up entertainments, the churches must be represented, the various talents of the community must be represented, and there must be proper geographical representation. The success of the work in Wheeling has been due to the careful selection of these important groups.

Schools Utilized

Arousing interest in neighborhood centers through the schools was the plan Utica used. The cooperation of school principals was enlisted and they were asked for lists of from twenty to one hundred people to receive personal invitations to attend organization meetings. The recreation center proposition was placed before these meetings and in nearly all cases was accepted. The number attending the initial meeting is no indication of the way the neighborhood will organize, according to Utica's experience. Only three came out to the first meeting in the neighborhood which now has the most successful center. Entertainments were the first activity, and committees for community improvement, education and music came later.

"The school is a natural center," says the executive secretary of Community Service in Brockton, Mass. Entertainments, simple dramatics and community singing were the activities around which Brockton's school recreation centers were organized. Early in the work came a demand for civic activities. One neighborhood wanted better street lights, another a library of books in the Lithuanian language, another adequate fire protection for its school children. The

neighborhood work has been the means of building up the city's recreation program, and of acquiring swimming pools and other facilities.

Syracuse also uses schools as indoor recreation centers. The first center was in a little old school in the slum section. There was almost no recreation equipment, but group or club work for every age was organized, and the center was soon flourishing. This winter Syracuse will be using eight schools as recreation centers.

To Wilmington, Del., a neighborhood means the district served by a particular playground. The playgrounds had been open under supervision for only about ten weeks in the summer, and the city's new Community Service organization was working to bring about a year-round recreation program. The first neighborhood organization came about through a playground Christmas tree. Some money was left over from the celebration, and it was suggested that a Neighborhood Association be formed to carry out projects similar to the Christmas tree. The publicity given the first organization attracted the attention of other neighborhoods, and the candles of seventeen Christmas trees brightened seventeen Wilmington neighborhoods the next Christmas eve. Neighbors in fifteen districts have continued to rally for various holidays, and there is now an effective system of year-round recreation. Each association sends two representatives to a monthly meeting of the Inter-Neighborhood Council, the chairman of which is a member of the Board of Directors of Community Service.

COMMUNITY ADULT EDUCATION, THE HUMANIZING OF KNOWLEDGE

The Workers' Bookshelf

The Workers' Bookshelf has been conceived by the Workers' Education Bureau as a means of interpreting modern industrial society to the worker by giving him a more thorough understanding of the problems of modern society in simple language. In the words of the Bureau, they are seeking a re-statement of knowledge in terms that are simple and yet scholarly. They are to be congratulated on the announcement that the Workers' Bookshelf will include no volumes on trade training nor short cuts to material success.

James Harvey Robinson and Community Organization

In this series there is included a small book of 119 pages by James Harvey Robinson, which is an elaboration of a speech he delivered in June 1922, before the American Association for the Advancement of Science. Since then two of the persons who became interested in his talk at that time—Mrs. Mary Austin and E. E. Slosson—have written on the need of presenting science in a form that can be appreciated by the layman. The bearing of the subject on community organization seems to be vital and immediate. The job of the community organizer consists in making available the stores of community knowledge and expertness for the masses of people by giving them an understanding of those phases of knowledge that can be generally appreciated. It is the human, democratic approach that the organizer must assume in coun-

terdistinction to the arbitrary application of principles that the social worker is apt to employ. Organizers have said that they must "keep their highbrow stuff under their hats," working in as much of science and in such ways as could be manipulated.

Robinson brings out the fact that the scientist is one of the "persistent wonderers" and therefore quite unlike other people; that the poets and religionists are the ones who enthuse people. In other words, science has progressed because men have de-humanized investigation.

Humanize Knowledge

In order to make science more vital and of more popular advantage, it must be humanized, re-synthesized in the way of Mr. Wells and his "history," Havelock Ellis and his "Little Essays," Elsa Barker and her "Fielding Sargeant." The rules are: to take as a beginning some phase of human interest rather than some field of scientific investigation; enlist attention, present the facts in terms understood by the reader, indicate the significance of the material to the reader; put the stuff in story form; make it short.

To the writer, community organization seems to be turning into a path of adult education, not away from but along side recreational development. One phase of the movement to democratize control is economic co-operation, but no branch of human endeavor so comprehends the ideals, methods and aims of community organization as does adult education in the sense of the humanizing of knowledge.

TESTING THE PHYSICAL FITNESS OF OUR BOYS AND GIRLS

By Genevieve Fox

At the "Man Power" conference called by the United States Government last November to discuss the physical fitness of the nation the following resolution was passed:

"Resolved — that this conference approve of the promotion of the Athletic Badge Tests for Boys and Girls."

Athletic badge tests are physical efficiency tests, and their wide use in schools all over the country will mean that boys and girls in isolated sections as well as in our cities will have an opportunity to measure their physical development by definite standards and to see if they can class themselves among the physically fit of their own age. In a town in Kansas where there had been no such thing as physical training or organized athletics in the schools, the school board decided last year to introduce athletic badge tests. The result has been a new interest in athletics and physical training throughout the town — interest that is destined to grow and mightily effect the future of those boys and girls.

The Athletic Badge Tests published by the Playground and Recreation Association of America are widely used. These tests have recently been revised by a committee of experts and now include a wider choice of events than formerly. They have the merit of being so simple they can be conducted anywhere. Sample copies may be secured by writing to the national headquarters of the Association at 315 Fourth Avenue, New York City. They are sold for five cents a copy and for \$2.50 a hundred copies. Artistic bronze badges for those who pass the tests are supplied for twenty cents each.



The Waverly (Pa.) Community House

THE COMMUNITY HOUSE OF WAVERLY, PENNSYLVANIA A Memorial Gift to the Town, Under a Community Board

The secretaries of the Community House at Waverly, Pennsylvania, write of the gift of the grounds, including playground, tennis court and wading pool, and the house and equipment to the people of Waverly by Mrs. Henry Belin, Jr., in memory of her husband.

In the basement of the building are bowling alleys, pool room, barbershop, men's lavatory and showers. On the first floor are the Post Office, canteen, reading room, sun-parlor, lounge, assembly hall, which seats about two hundred people and is used for moving pictures, dances, entertainments, athletics, Scout meetings, grange, voting, etc.; also women's showers, reception room, which in the winter time is the kindergarten room. On the second floor is the public library, with a radio set as one of its features, and the private apartment of the residing executive secretaries.

A Board of Trustees made up of the town's people, elected at an annual meeting, meet once a month with the executive secretaries, who give reports of the House activities. Problems in connection with the work are brought before the Trustees, who decide all important questions. Six standing committees—Social, Civic, House, Library, Athletic and Finance—made up of the townspeople, plan with the Secretaries and help carry on the work.

It is hoped to make the Community House self-supporting in time, although at present Mrs. Belin helps. No membership dues are required from those who enjoy the privileges of the house, although each has the opportunity of subscribing to a yearly maintenance fund.

Activities Carried On

The House supports a trained nurse who visits and cares for the sick and aged. It supports a free kindergarten, a playground, and art, handwork, dramatic, sewing, basketry, and basket-ball classes.

The working force consists of a janitor, an outside man in the summertime, two canteen workers who wait on the fountain, sell candy, tobacco, drugs, etc., a Post Master, and two secretaries. The secretaries have charge of the building and grounds and working force, and are responsible for the care of the building and for maintaining discipline.

Miss Coursen and Miss Fish, the executive secretaries, are graduate kindergartners and direct all the work with the children and young people, as well as the house activities. They also, as officers, have charge of the Waverly Girl Scout Troop.

The following statement shows a laudable effort to make each activity and the whole project self-supporting as rapidly as possible:

| Source of Income | Receipts | Expenses |
|-------------------------------------------------------------------------------------------------------------------|-------------------|-------------------|
| Store Sales | \$5,106.47 | \$4,717.33 |
| Billiard Room | 271.09 | 15.68 |
| Bowling Alley | 159.13 | 97.40 |
| Movie Seat Sales | 1,009.88 | 729.15 |
| Dance Admissions | 693.33 | 577.77 |
| Hall Rentals | 292.00 | |
| Annual Fair | 1,700.28 | 691.60 |
| Tennis Court | 15.85 | |
| Entertainments | 191.44 | 86.82 |
| Barber Shop | 36.28 | |
| Interest on Bank Deposits | 19.37 | |
| Discount on Purchases | 33.95 | |
| Post Office | | 311.31 |
| | \$9,529.07 | \$7,227.06 |
| Total Income, as above | | \$9,529.07 |
| Total Expense, as above | | \$7,227.06 |
| Gross Profit | | \$2,302.01 |
| Gross Profit, less General Operating charges, such as Janitor service, light, telephone, office expenses, etc. | | \$2,096.29 |
| Net Profit for the year 1922 | | \$205.72 |

CONTENTS

| | Page |
|------------------------------------------------------------------------------------------------------------|------|
| Program of the Annual Meeting, N.C.C.A. | 25 |
| Adult Education and the Community: | |
| A Radio Talk on Adult Education, by R. E. Cavanaugh | 26 |
| New Schools for Old People, by W. S. Bittner | 26 |
| Happenings in Many Communities | 28 |
| Applying Community Organization to the Race Problem, by Edward M. Barrows | 29 |
| How Six Cities Organized Their Neighborhoods, by Mabel Travis Wood | 30 |
| Community Adult Education, the Humanizing of Knowledge | 30 |
| Testing the Physical Fitness of Our Boys and Girls, by Genevieve Fox | 30 |
| The Community House of Waverly, Pa. | 31 |
| Settlement Contributions to Community Organization | 31 |
| Editorials: Science and Idealism | 32 |
| Hardware Retailers Adopt Community De- velopment as One of Six Main Planks | 32 |
| A Correction and a Comment | 32 |
| The National Retail Hardware Association Urges Community Development | 33 |
| Citizenship through Community Cooperation, by Michael Kley | 33 |
| The La Salle-Peru High School Social Center For the Community Worker's Bookshelf, by LeRoy E. Bowman | 34 |
| | 35 |

SETTLEMENT CONTRIBUTIONS TO COMMUNITY ORGANIZATION

In The American Review for May-June 1923, is an article by Albert J. Kennedy on "Settlement Contributions to the Theory and Practice of Local Community Organization" which our readers will find of interest. The settlements have made contributions to local community organization in the nature of appreciation of the structure of metropolitan areas, the community organizer's attitude toward the powers of local population, and the organization of public and semi-public services. In each district there are reserves of loyalty for civics, the local good name, etc, although the cultural activities in cities cull from the whole city territory. Each district of a city divides into sub-districts, of which neighborhoods are the ultimate groupings. Neighborhoods are geographical and the intellectuals are apt to have lost the sense of them. The settlements insist that forms of association natural to the people be discovered and used. Secondly, the settlements insist on an attitude of tolerance toward the people in a community. They are organized to discover and develop through intensive work the chief natural wholesome interests of communities. Thirdly, the settlements are seeking by finding talent and leadership to make most effective use of the decentralizing necessary to carry out any socially beneficent work throughout a city.

Interesting quotations follow:

"Settlements are frankly anxious that the community movement should not sell its birthright for a mess of pottage in the shape of mass meetings in school buildings or cheap amusements based on the discovery of the lowest common denominator in human nature. We cannot create an American civilization by the use of educational shoddy. The settlement system is costly in equipment and force. But it is the only adequate way."

"In a nutshell, then, the lesson of settlement experience is that educational social work should be decentralized so as to assure the greatest possible freedom in meeting local needs, and to draw upon all possible local loyalties for support and understanding. Such organization finds its unity in a federation or council through which the local agencies are kept in touch with the broader aspects of their special subject matter and reinforced through the possibility of calling upon the experience and assistance of other individuals and groups meeting similar problems."

The Community Center

Published bi-monthly by
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Mrs. B. B. MUNFORD, ARTHUR WOOD,
and J. L. GILLIN Vice-Presidents
EDWARD L. BURCHARD Treasurer
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EDITORIAL

SCIENCE AND IDEALISM

In the North Carolina Community Progress for October 20, 1923, appear two interesting articles, interesting partly because both appear in the same issue of a paper entitled "Community." The first is by J. P. Givler, on "The Teaching of Science and the World We Live In." In this rather well written article occur these sentences: "I wish to make . . . and appeal . . . for more fearless and independent spirit in the exploitation of new ideas with a prophetic eye on the future and the zeal to equip our students for the kind of a world which is to be . . . To a pessimist the present age is one of pure mechanism and materialism. Religion and art seem for the moment dead. And it must be confessed that we are producing nothing worth while in these fields of idealistic endeavor. But a deeper view may reveal the fact that the present phase is but transitory. Commerce, transportation and education are spreading to all the people the materials from which upon assimilation a larger and deeper idealism will be born. Let us not for a moment imagine that we have reached the limits of the universe in our present state of science or sounded the depths of the meaning of life, but we are extending the boundaries of established fact upon whose outposts will be erected a new creed, and with it a spiritual awakening on a new and higher plane."

In the same issue occurring in an editorial are these words: "In the last analysis, social progress means that an ever increasing number of individuals shall share those forms of material and non-material culture which satisfy human nature . . . The individual functions as

a member of the primary social unit—the family. The family however does not prosper except through community co-operation. The key to individual welfare is in community co-operation, which finally functions through the family."

Community organization has been proclaimed as an ideal and many idealists have exploited its appeal. Some have said that community organization is the expression of the people of a given territory in their characteristic traditional or folk ways. Against folk ways often are found struggling the systems of economics, including business, the systems of governmental regulation, the systems of education, and all other forms of mechanisms by which a materialistic culture has spread to the individuals in a society. New inventions, new standards of health, new ways of doing things that may depend upon mechanical inventions, conflict with the old folk ways of not only our rural but our urban neighborhoods. Sometimes they seem to conflict with the ideals of people in these neighborhoods.

It is interesting to note in the passages quoted above a faith in the ultimate working out of newer group ideals based on greater distribution, appreciation and utilization of materialistic goods. Community organization might well be described as neither the folk process alone nor the materialistic culture development alone, but an adjustment of the two.

HARDWARE RETAILERS ADOPT COMMUNITY DEVELOPMENT AS ONE OF SIX MAIN PLANKS

The Hardware Retailers' Congress a year ago expressed their formal and majority opinion that community development is a human and business responsibility for the merchants constituting the Congress. The simple, forceful and brief sentences in the resolution, which is given in full on the opposite page, command the attention of the more loquacious exponents of community organization.

Active personal participation in civic matters, especially in the conduct of local schools, is first on their list. Secondly the business men mention business — "commercial organizations." One can imagine a chamber of commerce made up of men of this persuasion as more than a mere factory-seeking, word-boosting community enterprise. The chamber may, of course, be good or bad or neither, but when they print resolutions such as the one quoted, the casual reader can't help but wish them well.

Further, one wishes them organized. It is when interests are organized, their

aims and methods and force made plain, that relations between groups begin to show themselves, or at least to become possible. Therein lies a great deal of community organization—i. e., in working relations between interests and groups.

Support of constructive movements for civic progress they urge upon themselves. That may help organizers who seek support from business men.

Support of local newspapers is urged "as needed media of education and community betterment." When groups, representing interests, are organized on a representative basis, and there is the spirit of working with other groups that this resolution expresses; when further, the newspapers are supported (and probably therefore influenced) in becoming media of education and betterment of a whole community character — then the community is blessed with considerable "organization," whether or not any particular group of people call themselves a community association.

A CORRECTION AND A COMMENT

The article appearing in our last issue concerning the use of the score card in Franklin County, Mass. incorrectly ascribed the article to Katherine D. Kendrick. The author is Katharine D. Hardwick, Director of Field Service of the New England Division of the American Red Cross. Miss Hardwick insists that it is perfectly all right, saying, "If I cannot change my name by the usual route, I do not mind your doing it this way."

Since the use of the score card is a question for profitable debate, it is interesting to read these words in Miss Hardwick's letter: "I think that your editorial comments were exactly true. Like everything else in the world, any method has to be interpreted for the particular locality to make it real. I do believe that the reason the score card worked was that each person had to think is out for himself."

ANNOUNCEMENT

The Workers' Education Bureau, New York City, is offering aids to adult education classes through an instructor, C. J. Hendley. There is a Workers' Loan Library for the service of students; suggestions on readings are given, and examinations are sent out. Whenever a half dozen or more workers wish to study a subject, they organize and select a leader, who orders materials from the Workers' Education Bureau.



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THE NATIONAL RETAIL HARDWARE ASSOCIATION URGES COMMUNITY DEVELOPMENT

The Congress of the National Retail Hardware Dealers adopted in 1922 the strikingly sensible and yet broad-minded resolution that follows:

Community Development

Recognizing anew that he builds best who serves unselfishly and intelligently in the varied activities of his community, we endorse and make a part of this resolution, the resolution of the National Hardware Congress of 1922, reproduced below, and add our voice in urging that hardware dealers everywhere give their utmost individual support to all forms of community service by active personal participation in every endeavor having for its purpose the advancement of community interests—commercial, agricultural, educational and civic.

This organization fully appreciates the fact that the true citizen must be of and for the community, instead of merely in it; and it knows that the only tangible way of exemplifying this belief is active endeavor, unselfishly given, in the interest of the community as a whole.

Therefore, it urges its members to assist in all forms of community development through:

- Active personal interest in the conduct of local schools;
- Activity in local commercial organizations;
- Support of all constructive movements for civic progress;
- Study of local marketing conditions and efforts to better same;

- Cooperation with constructive activities of agricultural colleges, county agents and local farm organizations;

- Support of local newspapers as needed media of education and community betterment.

Trade Paper Features the Plank in Editorial

The official publication of the National Retail Hardware Association, called "The Hardware Reframer," comments editorially in the issue of October 1923 on this resolution, in part as follows:

In adopting this year a resolution on community development the association expressed no newly grasped ideal, but merely reiterated a conception which they had held from their beginning.

The statement in the preamble that "the true citizen must be of and for the community, instead of merely in it" is another way of saying that to merit the name citizen one must be an active agent in those endeavors which build the thing we call the community, and not be merely a passive sharer in the benefits that flow from such building.

In the sense that our entire country is one great community whose welfare it serves by increasing the proficiency of hardware retailing, those things which mark true citizenship have always characterized the activities of the association.

Community Achievements of Business Men

Likewise have they been exemplified by association leaders in their individual businesses and local communities. The story of Hamp Williams and his hogs, and how they are changing the breed of Arkansas porkers from razorbacks to Durocs, is one of the many that attach to the name of the present chief officer of the National Association. How Vice-President George Gray transformed Keene township, Coshocton County, Ohio, from a poor, run-down, hilly neighborhood to a richly productive agricultural community is a well-known story. These are only typical of the achievements of association members everywhere who stand high in retail hardware circles.

Stories of great success in mercantile pursuits usually embody prominently an element of unselfish work in the public interest. Many such have been published in the "Hardware Reframer." In fact, the magazine, as the mouthpiece of the association, has always laid emphasis upon community building, reporting outstanding accomplishments of hardware dealers and suggesting means for effective effort in such endeavor.

A Definition and an Ideal

The association has said: "Community development is the service of giving all citizens a broader vision of their place in, and duty to, the community, and binding all factors together for the purpose of increasing the productiveness and improving the equipment of the community without any individual seeking personal gain as the result of such activities."

"Community Development" is a plank in the "Hardware Reframer" platform. It is a service which most successful hardware retailers have found to be highly remunerative in satisfaction and ultimately profitable in tangible returns, and is one which the association feels that it cannot stress too strongly.

CITIZENSHIP THROUGH COMMUNITY CO-OPERATION

In an article in "The Immigrant" entitled "Citizenship through Community Cooperation," Michael Kley, Manager of the Immigrant Service and Citizenship Bureau of the Metropolitan Life Insurance Company, tells how the Bureau worked in Norristown, Pa. to start every resident, on the road to citizenship. We quote as follows:

The first step was the formation of a general committee responsible for the active promotion of the "Every Resident a Citizen" movement. This Committee examined the Federal Census of Norristown and learned that of the population of 32,000 one-third were foreign-born or of foreign parentage; that of the foreign-born, 2,500 were aliens or non-citizens, and that 1,500 persons over sixteen years of age, including 250 white persons born in this country, were illiterate. The Committee then made a list of all the individuals as well as the civic and social agencies that could help in a campaign. It included the burgess, or mayor, of the town, the postmaster, the superintendent of public schools, the county commissioners, county judges, and county clerks and the editors and publishers of the local newspapers. Business organizations like the Rotary Club, the Manufacturers' Association, the Real Estate Board; educational and civic organizations such as the Board of Education, Y. M. C. A., Knights of Columbus, Salvation Army, American Legion, Civic Club, Daughters of the American Revolution and Elks, were also included. They listed the executives of thirty-five industries in Norristown, the pastors of thirty-one churches and the officers of fourteen Italian and Polish Societies.

The Rotary Club was told at a luncheon devoted to the subject of the value to the community of such a citizenship campaign. Forty prominent citizens present passed a resolution unanimously endorsing an "Every Resident a Citizen" campaign.

With the formal approval and co-operation of officials, newspapers, business, educational and civic organizations, the "Every Resident a Citizen" campaign was launched and the Committee set about to encourage applicants for first papers for Norristown's 2,500 aliens. An advisory council was formed and a publicity program outlined. The campaign was advertised by posters in all mercantile and industrial establishments and the newspapers printed daily stories of the progress of the movement. The Sunday preceding the campaign the clergy talked to their congregations about citizenship and urged the active co-operation of the members.

"Every Resident a Citizen" posters were placed all over town. The newspaper stories and editorials in English and Italian daily attracted attention. Meetings in schools spread information; the burgess made a formal proclamation to the town, announcing the plans of the committee; the county officials made arrangements to keep their offices open evenings to that every one, regardless of working hours, would have an opportunity to apply for citizenship papers. During the week the general committee planned to obtain the name and address of every non-citizen in Norristown, to distribute a booklet in English, Italian or Polish, telling him about citizenship requirements and to invite eligibles to apply for their first papers. Plans were also made to list all adults unable to read or write English and extend to them an invitation to join a class in which they might learn the English language. The Committee also discussed methods of encouraging those who were taking the first step toward citizenship to learn something about American institutions and ideals. The town was circularized to tell everyone how he could aid the campaign. The managers of the various industries made lists of the employees that were not citizens and encouraged the eligible ones to go to the Court House at night. Citizens were asked to help foreigners fill out cards containing their names and addresses, to distribute the booklets on citizenship, and to accompany them to the Court House. During the week the motion picture theatres included in their program four-minute speeches, in English and Italian, on the value of citizenship. The results accomplished during the week were quite beyond the expectations of the promoters of the movement. The citizenship enrollment rose and the applicants were so numerous by the end of the week that an overflow session was held on the Monday night following the campaign week. It is estimated that as a direct result of the campaign, about 1,000 of the 2,500 non-citizens of Norristown (this includes wives of applicants) have taken the initial step toward full citizenship.

The La Salle-Peru High School Social Center

An Account of a Well Equipped and Unique Institution

Editor's Note:—Thomas J. McCormack, Principal of the High School in which is located a center of unusual features, send the "History and Description of the Social and Recreation Work of the La Salle-Peru Township High School." We reprint from its pages.

History and Maintenance

The La Salle-Peru Township Social Center at La Salle, Illinois, was made possible by the munificence of the late F. W. Matthiessen of La Salle. The offer of a recreation building was made on the condition that the community would maintain it. In a special election the proposition was submitted to the voters of the township and was almost unanimously accepted. As a result, in 1914 a building was erected adjacent to the Township High School at the north and connected with it by a covered passage. At the same time, the gymnasium on the ground floor of the high school building was converted into a modern, commodious auditorium, and the old High School structure in part remodelled and completely renovated. These reconstructions, which included also a new central boiler house and heating plant, with new ventilating and humidifying apparatus, made necessary a total outlay of over \$100,000, of which \$25,000 was covered by a public bond issue.

The grounds on which the new building, athletic field and playground stand were also donated by Mr. Matthiessen, who himself did much of the planning. The athletic grounds were graded at Mr. Matthiessen's expense and represent possibly an additional outlay of some \$25,000. Mr. Matthiessen gave originally \$75,000 for the erection of the Recreation Building, and later donated further funds for an outdoor swimming pool. This was followed by a sum of about \$32,000 for the erection of an addition to the Recreation Building, and just before his death by \$40,000 for a second remodeling of the High School building. The Township Board of Education also made considerable contributions to the new enterprise, and the citizens donated money for the erection of a concrete grand-stand on the athletic field costing \$2,500.

The cost of maintaining the Social Center is borne entirely by the Township Board of Education, which is an educational taxing body representing the cities of La Salle, Peru and Oglesby and the country districts, or Congressional Township Number 33, Range 1, N. E., with a total population of 28,133. The cost of maintaining the Center is approximately \$9,000 a year, which sum is paid out of the high school educational funds. The Social Center is essentially a part of the High School.

Advantages of Combining a Social Center with the High School

In the first place, the building is used continuously from early morning until late at night.

A second advantage is the fact that members of the Social Center staff can also serve as high school teachers. The director teaches economics and sociology in the high school and together with his assistant has charge of the high school boys' gymnasium classes. The instructor for women and girls teaches the high school girls' gymnasium classes. The matron and swimming instructor teaches high school girls as well as women and grade school girls.

Another important advantage is the fact that the older high school boys and girls can be used as Social Center attendants. About fifteen of these students are employed. They are paid twenty cents an hour for the time they are actually employed.

Opening and Growth

The Social Center was formally opened on May 21, 1914 by Governor Dunne. Since its opening the Center has grown naturally and spontaneously along lines best suited to local conditions, and under the watchful guidance and assistance of a trained staff, the Principal of the High School and a special committee of the Township Board of Education. The natural expression of the people has been sought and stimulated so that the activities of the Center would really be the activities of the people and not something superimposed from the outside.

From the beginning the people took an enthusiastic interest in the Social

A GOOD SOCIAL ORDER

The most certain fact about man is his relationships with other men. The race is one and not many; it is an organic whole and it cannot be resolved into a number of isolated individuals each complete in himself and each sufficient unto himself. Forever we shall be members one of another, dependent one upon the other, rising or falling as our fellows rise or fall. In the most real sense to have good men we must have a good social order.

—Samuel Zane Batten

Center. Much education was necessary, however, for the idea of the wider use of the school was strangely new. A policy of wide publicity has been followed consistently.

A campaign has been carried on through every available agency. Probably first in importance has been the co-operation accorded by the three daily newspapers. A most cordial relationship has existed from the inception of the work between the Center and the editors, and free space has always been at the disposal of the Center both for announcing approaching activities and for recording events as they occur. Probably next in importance has been the co-operation of the schools, both public and parochial. The acquaintance of the adults with the Center has, in many cases, come through the children who took home the first news of its existence. Then the fact that the clergy of the three cities have put their stamp of approval upon the work has been the means of bringing many young people and adults to the Center. The various factory and mill superintendents have also lent their assistance by placing placards containing

announcements and schedules in conspicuous places in their plants. It is of interest to note in this connection, that many of the employers are beginning to realize that the use of leisure time has a definite bearing upon the use to which their employees will put their hours of work, and that the men and women who spend their leisure in healthful recreation are more likely to be efficient than the employees whose leisure is spent in more questionable ways.

Co-operation with the Tri-City Health Department (Hygienic Institute) and the Tri-city Associated Charities has yielded results of mutual significance. The Health Department has been especially helpful through solving problems of sanitation, particularly in regard to the swimming pools, by examining swimmers to detect weak hearts and communicable diseases, and by administering First Aid in cases of accidents that are too serious for the Social Center officials to take care of. Mention should also be made of the help given by the women of the tri-cities, especially by the members of the La Salle Women's Club, the Women's Club of Peru and the Oglesby Women's Club. The Commercial Associations of the three cities, lodges, clubs and various civic organizations have shown their interest by presenting trophies for juvenile competition in the Grade and Parochial School Athletic Association. And especially helpful has been the spirit of co-operation exhibited by individual business men and merchants. Not once when requested has assistance been refused, and while the financial help so offered has materially aided the progress of the work, the moral support implied has been unquestionably greater.

Social Activities

The activities include auditorium events, such as lectures, dramatic performances, and educational work of a public nature, art exhibits and Better Homes exhibits; community singing, choral clubs, community orchestra; dances conducted by groups, parties, clubs of many kinds and purposes, a Mothers' Club, a University Club, High School Alumni Association, the Polish Falcons, Boy Scouts, boys' and men's clubs, athletic leagues; festivals; reading and quiet games; playground; picnics and outings; gardening; public hygiene under the direction of the Hygiene Institute; and particularly athletics, including baseball and basketball leagues for men and others for boys; track meets; athletics for women; swimming.

Attendance

Following is the attendance for one year:

| | |
|-------------------------------------------------|---------|
| Total attendance for year (1920)..... | 206,072 |
| Average monthly attendance (12 months) | 17,173 |
| Average daily attendance (348 days) | 592 |
| Total number of men | 22,496 |
| Total number of women | 15,255 |
| Total number of boys | 61,944 |
| Total number of girls | 41,871 |
| Total mixed juvenile attendance .. | 10,568 |
| Total adult and juvenile attendance .. | 38,575 |
| Total mixed adult attendance | 15,363 |
| Total number of groups | 5,320 |
| Average number of groups per month | 444 |
| Average number of groups per day .. | 15 |

FOR THE COMMUNITY WORKERS' BOOKSHELF By LeRoy E. Bowman BOOKS

Churches of Distinction in Town and Country, edited by Edmund de S. Brunner, with a foreword by Edward Alsworth Ross. (George H. Doran Co. Pp. XIII—198, Price, \$1.50.) This book cheers Professor Ross, according to the foreword, because he sees communities cooperating in the pursuit of the higher interests. It is a study made from first-hand investigations of forty most successful town and country churches. There are fourteen chapters telling of as many of these churches, each illustrating some method or characteristic of church work. The churches are picked from different states, including Arkansas, New York, Utah, Texas, Iowa, Kentucky, Pennsylvania. Seven authors have contributed to these interesting and well written descriptions. The student will find, in almost every instance, a description of the community with its history and race, as well as economic background, the initial steps of organization, the leadership, activities, finances, the subsidiary organizations, buildings (often community houses), the way in which agriculture or other subjects of scientific research have been brought to the citizens, the membership, and the results of the efforts. These are direct, interesting and worth while contributions, both from the sociological and the religious viewpoint.

The Neighborhood in Nation Building, by Robert A. Woods. Written from thirty years' study of neighborhoods and work in settlements, this book has a value for the student of community problems as well as social workers. It is composed of a number of speeches and articles written at different times during Mr. Woods' prominence in local community projects. It presents therefore not a logical development of a theme but aspects of the author's thinking as he has developed a stronger faith year by year in the efficacy of the settlement and the fundamental value in conscious cooperative organization of the neighborhood. He thinks it difficult to "fool a neighborhood about its own neighborhood affairs," and that the time is here for a "renewal of confidence in the vitality of the neighborhood as a political and moral unit." "We must apply ourselves to the endless practice of the endless art of just, loyal and creative association; democracy will never arrive until we have all grown into the mind for loyalty in the city and nation through all the patient pursuits, all the happy revelations of fellowship in the neighborhood."

The Older Universities of England, by Albert Mansbridge. (Houghton, Mifflin Co. Pp. XXIV-308.) A history, description and criticism of Oxford and Cambridge by a man who, leaving school at an early age, devoted the greater part of his life to providing educational opportunities for other people. "The chief forces concentrated on Oxford and Cambridge have been religious and social . . . Such men have broken up the dead level of smug complacency which is so often maintained by inferior people bred in a fine tradition, who have not only lifted thought and manners on to a high-

er plane but shot them through and through with the illumination of a noble genius. . . . Due to their experience in Extension Lecture, Tutorial Class or Vacation School, the working men and women have come to love these two colleges."

The Community Newspaper, by Emerson P. Harris and Florence Harris. (D. Appleton & Co. 1923. Pp. XIV—378.) "The Community Newspaper" is studied as a reflection of the town and the book is therefore helpful to any worker or student of community life. The importance and the analysis of news is given in clear and interesting language.

Co-operative Marketing, by Herman Steen. The American Farm Bureau Federation has sponsored this publication with a foreword by Bernard Baruch and an introduction by Samuel R. Guard. The book deals not with the Consumers' Co-operative Movement but with Farmers' Co-operative Marketing, and gives in detail the story of a large number of existing commodity associations and of other smaller marketing co-operatives. Co-operative Marketing is presented as a conservative business enterprise.

Rural Education, by Orville G. Brin. (Macmillan Co., \$1.40.) This is Vol. 1 in the Rural Education Series, edited by Miss Mabel Carney. An analysis of the importance of the needs of the rural school, favoring liberal curriculum as op-

posed to vocational trends.

attend alone only once in fourteen times. In the combined vote of both the girls and the boys the actor most frequently favored was the late Wallace Reid, Douglas Fairbanks standing first for the boys and Rudolph Valentino for the girls.

The pictures favored most were: "The Four Horsemen of the Apocalypse," "Way Down East," "The Sheik," "The Birth of a Nation," "Over the Hill," and "The Three Musketeers." Preferences for types of pictures are rated as follows: Western and Frontier—boys, 20%; girls, 16%; Comedies—boys, 27%; girls, 19%; Love stories—boys, 11%; girls, 28%. Of the spontaneous criticisms of motion pictures, the greatest number were tabulated under "slap-stick," "not true to life," "mushy or over-sentimental." The movies were found to be an actual stimulus to reading, selection of vocation, and to interest in school life.

The Financial Operations of Community Chests in American Cities, by J. R. Douglas. (Published by The Department of Research and Service of the Security Trust and Savings Bank of Los Angeles.) A careful study of forty-four pages and six statistical tables showing cities having financial federations and chests, their population, dates of first campaign, amounts sought and collected, number of contributors, classes of givers, per capita contributions, and cost of campaign. There is an excellent supplement by W.

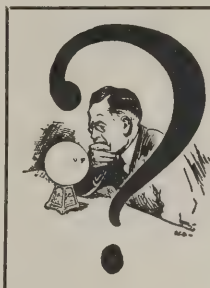
Frank Parsons, on Central Financing of Social Agencies, and the book is available to all genuinely interested, upon application.

Adult Education in Sweden, Moonlight Schools, etc. (Bulletin No. 15, The World Association for Adult Education, London.) A description of methods of work, study circles, types of their organization, way in which they have formed and developed public libraries. There is included in this pamphlet a few

pages on Christian Education in China. **Fourth Annual Report of the World Association for Adult Education** (Bulletin No. 16) gives an account of the bulletins published, the activities of the council of the association and the service connected with the association, as well as a financial account. There are contributions on Oxford and Cambridge and Adult Education, as well as one on Adult Education in Society.

Community Education in Social Hygiene. Pamphlet I, Principles; Pamphlet II, Methods of Organization. (Publications 406 and 407, American Social Hygiene Association, New York City.) A description of elementary principles in social hygiene, urging community agencies to work for the advancement of character of children and youth. The usual procedure of interesting, convincing and preparing a managing group of leading people in the community is expounded and suggestions made to arouse and convince the general public. The organizing of a preliminary conference, a steering committee, special conferences, a general community social hygiene committee and a permanent committee is described.

Community Extension. (The University of Oklahoma, Series 229, Extension No. 67.) Joseph Ernest McAfee has written a manual describing new obliga-



Some of Your Questions
Will be Answered at
Washington, D. C.
December 26-28
At the National Conference

PAMPHLETS AND BULLETINS

The Attitude of High School Students Toward Motion Pictures, by Clarence Arthur Perry. (Published by the National Board of Review of Motion Pictures, New York City. Price, 40 cents.) Fifty-five pages are devoted to an analysis of a questionnaire circulated by the National Committee for Better Films affiliated with the National Board of Review, while seventeen tables and ten diagrams portray the figures. In this careful statistical study of 44,000 papers returned and 37,500 actually tabulated, one-fifth of the returns were from New England, about one-quarter from the Eastern-Central States, one-tenth from the South, one-sixth from the Western States, and one-twenty-fifth from California.

According to the study, girls consistently attend motion pictures less frequently than the boys. Attendance decreases slightly in the latter years of the high school, possibly because after the freedom that the high school student gains in the first couple of years of his newer type of school life he reaches the height of his capacity for satisfaction and settles down to a more moderate basis. Nearly one-half of the boys' visits are made with friends; over one-half of the girls'. One-fourth of them are made alone by the boys, but the girls

tions of citizenship and plans of the University to assist local communities in their civic development.

Play for Children in Institutions (Russell Sage Foundation, Department of Recreation, New York. Price, 35 cents.) This pamphlet describes the function of play, its value, some of the right uses of recreational associations, and athletic badge tests. A bibliography is given.

Community Value of the Consolidated Rural School, by Augustus W. Hayes (Tulane University, Research Bulletin No. 2). A consideration of the facilities of the consolidated rural schools of Mississippi, Alabama and Louisiana.

University of North Carolina Record, No. 204; July 1923. A description of research in progress, including Co-operative Marketing of Tobacco, a Master's Thesis by John Grady Eldridge; another thesis by S. A. Mauney on Co-operative Marketing of Cotton; a study by S. J. Husketh entitled "A North Carolina Program of Community Recreation;" and a description of the studies put out by the Department of Rural Social Economics and the Department of Sociology.

FROM THE MAGAZINES

Sociological Significance of Recent Rural Religious Surveys, by Edmund deS. Brunner, in the American Journal of Sociology, November, 1923. This describes the work of the Institute of Social and Religious Research in compiling the data of the Interchurch World Movement collected in town and country. Friendliness between town and country were found most often in the Middle West. One community out of over four had no building for recreational purposes. In the open country population, the surveyor found ties, both social and economic, binding people together so as to warrant the use of the term "community" for population centers.

The town and village churches are studied according to a method worked out by C. Luther Fry, using "a unit of attendance interest" found by multiplying the number of persons attending by the number of services per month. The per capita contribution of members to the church apparently tends to equal one-tenth of one per cent. of the value of the farms. No conclusion can be formed from the data available as to whether the country church is stronger or weaker than a generation ago.

Every New Yorker a Villager, by Bertram Reinitz, in The New York Times Magazine for November 18, 1923. New York City is composed of a large number of communities within which many of the phenomena of small towns can be observed.

NEW SCHOOLS FOR THE OLD PEOPLE

(Continued from page 27)

help the local community to organize its own work, particularly its quasi-public work; and stimulate permanent community organization to focus consciousness of local problems.*

Universal, Lifelong, Civic Education

Manifestly the projection of a scheme of universal compulsory adult education

*The Survey, September 1, 1923.

would be a barren understanding. Its possibility is here merely hinted, in order to suggest the framework of a structure that will help to make concrete the principle which seems self-evident, in spite of the fact that it is almost nowhere functioning in deliberate social practice—the principle that the continuously changing adult requires a continuous education in part directed by the state. As the report of the British Ministry of Reconstruction has it: "The necessary conclusion is that adult education must not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerns only a short span of early manhood, but . . . a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and lifelong."

This discussion ranges loosely and roughly over some indefinable ground and also confuses some categories which could be fairly well divided by helpful definition. For instance, all such words as state, community, social, individual are susceptible to some precision in use; but the idea of institutionalized adult education is too new to justify definite pigeon-holing. Should the National Community Center Association be charged with the task of teaching adults the principles of community organization, or should that educational scheme be worked out by some future civic secretary? Or shall it be left to the twenty or thirty sociology professors who teach a "course," or

if not a trade or industrial union.

8. Make every minister a public health officer or a clerk of vital statistics.

9. Have every newspaper editor and reporter teach a Sunday school class "how to read the newspaper" or conduct an open forum on public opinion and the press.

It is hardly necessary to point out that such suggestions as to the task and content of adult education are not to be taken too seriously; equally clear it ought to be that any system of instruction for men and women should be imbued with the spirit of those proposals—the spirit of change, of clash between the familiar and that which is novel or different—with tolerance. Furthermore, the kinds and methods as well as the subjects of adult education should be almost infinitely varied and adaptive. Only one thing need be common to them all, namely, they should constantly from year to year widen the knowledge and point of view in the interest of the community.

Develop the Social Self

We live in each other. As members of communities we should instruct each other. For that instruction we have yet to devise formal instruments adequate to educate adults continuously. It is a commonplace of sociology that the self is a social product and that true reality is to be found in the process of becoming. Accordingly, the essential problem of social control, as the ordering of change and the promotion of progress, would seem to be that of instructing or developing the social self. If the evolution of personality is a continuous process and the growth of human nature a part of that constant change which is the most decisive fact in science, democratic communities have failed most definitely, most lamentably, in adapting the traditional educational scheme or in devising a new one to teach the old as well as the young. Really our

civilization, characterized probably best as Wissler puts it, by invention, nationalism, suffrage and education, is surprisingly inconsistent in its devotion to those high desiderata of its unique kind of progress, for innumerable forces are brought to bear in fostering industrial and national traits while few forces (if any effective ones) foster persistently from youth to old age a universally conscious political maturing and educational expansion.

There are serious objections to compulsory education for adults and also serious question as to the scientific value of the cumbersome machinery for the schooling of the youth. But those obstacles and uncertainties are not pertinent reasons for failing to attempt working out some principles of formal, continuous, community-sponsored education for the whole life span of each human unit.

Adult education will come to the rescue of community organization when the principles of evolution are generally accepted (farther off than we thought), when science condescends to explain itself to the people (as it will have to in order to stem the flood of intolerance) and when students of community control understand the importance of socialized education.

Stories In
Washington
Hotel Lobby



About
Community
Organization

National Community Center Association
1923 CONFERENCE

to metropolitan social workers? Or shall we leave the job to the neighborhood? Should it be a federal or a state undertaking or voluntary and vocational? But before we assign the job, we must decide what it is.

The Author Exhorts

Perhaps there are many "jobs" in the coming adult education, such as:

1. Have every obstetrician take a course in eugenics, and see a motion picture clinic on modern obstetrics—prepared under the direction of a famous Austrian physician.

2. Require every politician running for office to pass an examination on H. G. Wells' Outline of History or on the social and economic history of his community.

3. Let every "community adviser" stand a special mental test designed to find the degree of his open-mindedness and capacity for secondary leadership.

4. Have every housewife belong to a Rotary Club.

5. Let every business woman be an active member of social science conventions or of a literary club.

6. Give every trade unionist a college extension course in art and also one in orthodox economics.

7. Make every non-union man and unskilled worker join a cooperative society

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FROM THE MAGAZINES

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THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

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